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THE "Morning Star" arrived at Honolulu February 15, after her seventh voyage to Micronesia. She brought as passengers Rev. A. A. Sturges, Rev. D. Kanoho and wife, and some Christian helpers from the Gilbert Islands. Her mail brings letters which are full of interest, but they arrived too late for insertion this month. The vessel has been preserved from all accident, and reached Ruk, the point so long had in view, and left there a teacher and his wife.

THE new outline map of Central and Southern Africa, just issued by the Board, receives hearty commendation from every quarter. The demand for copies on cloth for a few days quite exceeded the supply, but they are now on hand in quantity. The edition on paper is specially suited not only to those who look for cheapness, but also to such as desire to add either names or the routes of travelers, according to their own tastes.

IN view of certain misapprehensions it may be well to state that the endowment of $60,000 originally asked for for Armenia College has been practically secured, although several sums pledged, one for a large amount, have not as yet been paid in. But these pledges are deemed so sure that it is safe to congratulate the college on the completion of its endowment. The Christian work already done by the college, and the auspicious openings now before it, give assurance that it will be in the future a beacon light throughout Eastern Turkey.

RECENT reports from Eastern Turkey and Persia confirm the earlier tidings respecting the sufferings of the people from famine. Telegrams to the secular papers speak of many deaths from starvation in the vicinity of Van. The American Board has been obliged to come to the relief of its native helpers, which is all it can do, except as funds are specially contributed for relief work. About $750 given directly for this purpose have been sent forward by the Treasurer of the Board, through various channels, to Persia and Eastern Turkey. The Woman's Board has also sent $100 to Aintab. The telegraph enables the Treasurer to immediately place to the credit of our distant missionaries any funds left for this benevolent purpose.

We have received several inquiries recently as to the pronunciation of the new names which are prominent in the accounts of Central Africa. Bihé is pronounced bee'hay; Benguela, ben-gway'la; Coanza, kwahn'za; Barotse, bar-ŏt'see; Bailunda, by-loon'da; An-go'la; Muata Yanvo's, 'mwa-ta yan-vo's; Urua, yu'roo-ah; Kagnombe, kan-yom' bay.

There is great rejoicing in Austria over the recent removal of restrictions upon religious liberty. A note from Mr. Clark, of Prague, written a week later than his letter on another page, says that the friends at Stupitz have received a favorable decision from the Ministry. It has been a long struggle, and just as darkness seemed about to settle down upon Austria the day begins to dawn.

Six Months' Receipts. — It is an occasion for gratitude to God that the donations from the churches for the first six months of the current financial year closing March 1, have made a decided advance over those of the corresponding period for the past three years. They aggregate $157,895.77. Adding legacies, which have amounted to $37,102.36, the total receipts for the first half of the year are $194,998.13. Let us thank God and take courage. Please read in this connection an article in the present *Herald*, entitled "No Limit." May God enlarge our hearts and our faith, in accordance with our great opportunity!

In view of a prevalent impression that large bequests to missions will dry up the smaller streams of benevolence, it may be well to state concerning the Connecticut church out of which came the great legacy to the American Board last year that the gifts of its living members were in excess of their gifts of the previous year. To pour into the streams of benevolence is not the natural way to dry them up.

The progress of evangelical truth in Spain is indicated by the fact reported by the London Religious Tract Society that "ever since 1868, the Spanish people have bought a larger number of the Scriptures, in proportion to their population, than France or Italy, the other two chief Roman Catholic nations."

Growing. — The substance of the Annual report for 1879, from the Mandapasalai Station, of the Madura Mission, comes to us on a postal card, and in the form of an acrostic. Here it is: —

G — reat work before us.
R — oom for more Catechists and Teachers.
O — f adherents, 76 have become Christians.
W — aiting congregations need Prayer-Houses and teachers.
I — nterest in giving increasing; in 1878, $255; in 1879, $306.
N — umber on lists: Adherents, 2,402; Communicants, 434; Pastors, 3; Helpers, 40.
G — reater blessings in store for us.

A list giving the post office address of the missionaries of the Board, with rates of postage, to different countries, has been placed in the advertising pages of this number. Correspondents of the missionaries will find the list a convenience.

THE demand for laborers at the Sandwich Islands is such that immigrants are sought from all quarters. The Chinese are flocking in, and many natives of the South Sea Islands are also arriving. A large number of Gilbert Islanders are steadily at work in Hawaii, and two vessels sailed from Honolulu in January, to bring more laborers from Micronesia.

THE hold that the missionary work has taken upon the people of Turkey, even those who are not openly allied with our missionaries, had a singular illustration recently at Constantinople. Some years ago an Armenian vartabed, from a monastery in Eastern Turkey, called upon the mission treasurer at Constantinople, asking him to invest certain funds for him. Last month this vartabed called for his funds, and on receiving them, handed back to the treasurer £42, Turkish ($184.80), which he desired to have used for missionary work among his people. The recent change of feeling on the part of Armenians towards evangelical work is very apparent.

JUST now there seems to be a decided reaction at the Court of the Sultan against religious toleration. It is but a few weeks since the British Ambassador received from the Sultan formal assurances that "if Ahmed Wefik or the Sheik-ul-Islam himself would wish to become a Christian, they could do so without incurring any penalty." But now, from a correspondence between Sawas Pasha and the British Minister, it appears that the Porte draws a distinction between liberty of religious profession and liberty of propagandism, denying the latter but affirming the former. That there is no sincerity in this ostentatious proposal to allow a change of faith on the part of Moslems, is apparent from several incidents, notably the refusal of the government to protect Mustapha, the converted Mohammedan of Marash, who was recently allowed to return home by Said Pasha. After three weeks' stay at Marash Mustapha has been advised to flee by Said Pasha, who doubtless gets his instructions from Constantinople. How long, O Lord, how long!

THE secular papers of Sparta, Wisconsin, bear witness to the fact that the monthly missionary concert may be made of great interest to all classes of people. They contain month by month full reports of the concerts held in the Congregational Church of that place, showing how an earnest pastor can stimulate his congregation to an enthusiastic interest and participation in the missionary work.

A CLERGYMAN not denominationally connected with the Board has had the paper, read at the London Conference by Rev. Dr. A. C. Thompson, on the "Church and Foreign Missions" reissued for distribution in his church, and other friends have provided for sending copies to pastors of Congregational Churches. A pastor who has received it writes that "it is one of the best things I have seen, so many sentences being *multum in parvo*." Many responses are now coming from pastors, to the various leaflets sent them from time to time, from the Mission Rooms, showing how much they prize these methods of helping them to keep themselves and their people alive to the work of missions.

NO LIMIT.

THERE is now really no limit to the possibilities of the work abroad, but such as is set by our want of faith and consecration to this service. The providence that has opened the way, the prestige of Christian civilization, the preparation already made, the results accomplished, all beckon us forward as at no other period in the history of missions.

It was not without some sublime purpose wiser than man's that the Berlin Congress secured the emancipation of whole provinces of the Turkish Empire from the domination of Islam, opened them to the influences of Western ideas, and imposed on the Christian world the duty of giving them a pure gospel. To American Christians, Congregationalists and Methodists, has this duty and privilege been given. The great powers of Europe had their part in the arrangement, and we have ours. A dozen men of first class ability, and funds to establish such Christian institutions as shall compel the respect of the people, and prepare their youth for places of influence and responsibility, are needed upon the instant, to shape for ages the destinies of the Bulgarian people. A young and rising nation may thus be saved from materialism and consequent indifference or hatred toward all that bears the name of religion.

In other portions of the Empire the need is not less, but the urgency rests on different grounds. It is rather to complete the work happily begun, and now in successful progress, and to turn to wise account the present respite from the complications of war and the domination of Russia. As we read the signs of the times, shall we not say that it was for this purpose that Russia forebore to avail herself of her hard-won opportunities to realize the dream of centuries, and that Protestant England came upon the scene, to protect *for a time* and to give free play to the leavening forces of a purer gospel, introduced and carried forward by the lives and labors of our choicest men and women, by means of churches, schools of every grade, the newspaper press, and a Christian literature? To Congregationalists and Presbyterians of the United States preëminently has this great duty been assigned. Already they are to be found scattered through the land, at central points of influence from the Bosphorus to the confines of Persia, in the valley of the Euphrates, in Syria, and Egypt. But fifty more devoted men and women — the best that our churches can supply, and additional funds to meet such enlargement in the various lines of missionary effort, are needed to strengthen their hands and cheer their hearts, and secure the early triumph of the gospel in lands where it was first proclaimed. Men are needed to work for the Greeks of Asia Minor, at such centers as Broosa, Smyrna, Manisa, Isbarta, Adana, Cesarea, and Trebizond; others for the Arabic-speaking races at Antioch, Aleppo, Mardin, Mosul, and Bagdad, while our Presbyterian brethren may well enlarge their efforts in Syria and Egypt, and all labor in hope of speedily proclaiming Christ to the followers of Mohammed. The entire strength of the American and Presbyterian Boards might for years be expended profitably on the Turkish Empire.

But what shall be said of CHINA with its teeming millions accessible to the gospel, among whom a thousand new missionaries could find, each, a parish of three hundred thousand souls, wholly dependent on him for the bread of life?

What shall be said of India, of Japan, of Papal lands, and what of Africa? We are not straitened in God but in ourselves. Do not such opportunities constitute a call to the youth in the colleges and seminaries, and to young men of tried and successful experience in the pastorate?

Shall the Board turn aside to new enterprises, however attractive and rich in promise, to the neglect of the work already in hand, in such urgent need of support and enlargement in order to the best results? Would it be good faith toward those already in the field, struggling against such odds and begging for reënforcement?

THE BLESSEDNESS OF GIVING.

Is it more blessed to give than to receive? So we must believe, on the word of One who cannot lie. There are also those who testify out of their own experience to the truth of the Master's word. On the other hand, there are not a few who frankly admit that they know nothing of any special blessedness connected with giving. And if we may judge by the fretting which is often heard over the repeated calls for offerings of benevolence we must conclude that the joy of some in receiving must be infinitesimally small if it be indeed less than their joy in giving. Men seldom resent the request that they would receive a gift, but it is not an unheard-of thing, certainly, that they should resent the call to make a gift.

Why is this? There are few persons on earth who do not bestow something, a trifle at least, in charity. Why should they not all know the blessedness of giving, if it be indeed so blessed? Simply because their giving has been so scanty that it cannot fairly be called giving. It is no valid argument against the curative power of a medicine that a single grain of it has not healed a sick man. No one reasons that beds of down are not soft because a single feather affords no place of rest. Wells of water are found by digging, but what should we think of one who denies this fact because he finds no water after digging a foot or two below the surface. Clearly every instrument or practice must have a full trial before the results it can accomplish are judged of. Giving is no exception to this rule. Blessedness will not be the reward of any giver of trifles. The giving must be something worthy of the name; something that costs so much that the donor cannot forget his offering or the object for which he made it. It must be large enough to touch his soul and kindle within him strong feelings, before it can be expected that he will have any special emotions of pleasure over his act.

The truth is that genuine joy enters the human soul only when the fountains of love within it are deeply stirred. Let the heart go out with warm affection towards any object and there is gladness in doing anything for that object. A lover's gifts to his beloved cost him no regrets save that he cannot make them larger. It would grieve him to the heart to be unable to testify of his love by some offering. In this and in all cases it is not so much the gift as the love which prompts to the gift which causes the blessedness. And yet the love would not exist where there was not the effort to give, and the gift is the expression of the love. Love will ever delight to express itself. It becomes even a burden and a grief where it cannot be told. All this is eminently true of Christian love. It is this love only which will give Christian joy, and the

heart will glow with joy whenever true Christian love expresses itself in offerings to Christ. This is the secret of the blessedness of giving for the Master's sake. The gift is an expression of devotion to him, and this very expression of it opens the heart, kindles anew the affections, and binds the soul more closely to its Saviour. For the subduing of selfishness, for the gaining of a spirit like Christ's, as well as for the drawing out of the soul in personal affection towards him, there is nothing that can take the place of Christian giving. And he who appreciates these ends as they ought to be appreciated will rejoice in the means for securing them. He will be grateful that there is a means presented to him, to be employed at any and all times, and adapted to his circumstances whether he be rich or poor. He can give, little or much in amount, according to the measures of the exchange, but he can make his little much if he gives all he can.

In so giving any man will find blessedness. Let him give till his heart is deeply stirred, till selfishness, by being repeatedly smitten, is slain; let him make his offerings not merely as for some worthy object, but as a testimonial of personal affection for Christ, and he will find a fountain of joy opened within him, and that it is indeed more blessed to give than to receive.

IN MEMORIAM.

REV. C. P. BUSH, D. D.[1]

It is one of the mysteries of Providence that men are called away from the midst of their labors when apparently best prepared for usefulness and most necessary to the success of the work committed to them. Such a mystery is the removal of Dr. Bush. A wide acquaintance and a great variety of labor both East and West, had given him a special preparation for work as one of the District Secretaries of the American Board. Located first at Rochester, and afterwards at New York city, while gaining a deeper appreciation of the greatness of the foreign missionary enterprise, he had been steadily enlarging his preparation. His lectures on China, repeated often to interested audiences, showed so great familiarity with his subject that he was often asked when he was in China. He had prepared himself by his late visit abroad to be equally instructive and interesting in reference to the habits and character of the people in Turkey. His last public address, before the First Congregational Church in Albany, on the 22d of February, was characteristic of the man. His text, aptly chosen, — "The Churches of Asia salute you," — prepared the way for a discourse which was to show his happy ability to turn his recent acquisitions to

[1] Charles Peck Bush, born at Brighton, N. Y., November 11, 1813: was in the New Haven Theological Seminary, 1837–1839; graduated at Union Theological Seminary, New York city, 1840; was Resident Licentiate in Union Seminary, 1840–1841; pastor of Tenth Presbyterian Church, New York city, February 1, 1841–October 1, 1845; pastor at Greenville, Norwich, Conn., September 1, 1846–February 1, 1856; editor and stated supply at New England Congregational Church, Chicago, Ill., 1856–1857; pastor First Presbyterian Church, Beloit, Wis., January 1, 1857–October 1, 1859; District Secretary of the American Tract Society (Boston) in New York city, 1860–1863; District Secretary of the A. B. C. F. M. at Rochester, N. Y., 1863–1871; District Secretary and General Agent of same in New York city, 1871–1880; died at Albany, N. Y., Sunday, February 22, 1880.

He was not a college graduate. Hamilton College gave him the degree of Doctor of Divinity in 1867. The above items have been kindly furnished by Professor R. D. Hitchcock, who adds: "Dr. Bush was one of the most loyal and one of our most useful alumni."

good account. His sermon on the previous Sabbath, at Clinton, N. Y., delivered with special unction, was on the "immortality of the soul," from the words: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Only a few weeks before his death he wrote to a sister in Michigan: —

"1880! We used to think that a great way off. We have lived to see it. I give thanks, hoping to work till 1890, but who knows; and what matter, if all is right beyond? His time is the right time, *whenever* and *however* it comes!"

An easy, fluent speaker, ready with his pen, thoroughly devoted to his work, Dr. Bush had a strong hold on the affectionate regard and esteem of the churches. Many pastors will unite in this tribute paid to his memory from the pen of Dr. Hutchins, of Columbus, Ohio: —

"Our people are accustomed to speak his name as that of a dear personal friend. It is seldom that so much force and energy and strength of character are mingled with so much of sweetness and gentleness and love. His sincere and profound devotion to the missionary cause, attested by his self-sacrificing personal efforts, and by his consecration of a beloved daughter to the work, has made a deep and lasting impression upon the churches; and his memory will be an effective appeal to his friends to fidelity to the trust he has now surrendered."

Many missionaries will recall with tender interest his kindness to them as they were leaving home and native land for the foreign field, or returning weary and worn after years of service.

As a writer, Dr. Bush was less known than by his public addresses; but his "Five Years in China," published as a memorial of his friend Aitchison, and a little volume entitled "Work for all," were valuable contributions to our Christian literature. He was a frequent correspondent of the religious press, and was often called upon to prepare historical papers, being engaged at the time of his death in preparing one that should cover forty years of the Union Seminary at New York.

It was his privilege to die with the harness on; to fall as a leader, at the head of his column, while in the very midst of a successful advance.

Funeral services were held at the Broadway Tabernacle in New York on the 25th of February, conducted by his pastor, Rev. Dr. W. M. Taylor, and at the chapel of Mount Auburn Cemetery on the 26th, conducted by the Secretaries of the Board. Dr. Bush left a wife and three children, two daughters, one for ten years a missionary at Harpoot, Eastern Turkey, the other of late a teacher in Albany, and a son just ready to enter college.

EDUCATION IN JAPAN.

BY THE HON. ALPHEUS HARDY, BOSTON.

In the winter of 1871–72, the Japanese Embassy came to this country in search of friendship and culture. One member of that embassy, Tanaka-Fujimaro, was Commissioner of Education, and soon after his arrival in Washington he sought the assistance of a Japanese youth, then a student in Andover Theological Seminary, as his secretary and translator, and commenced

in earnest his work. After visiting the principal colleges and schools of all grades in this country, spending the larger portion of his time in Massachusetts, he visited Europe, and, returning at the end of two years to Japan, he made his report, arranged and translated wholly by his assistant, to his government. The report was voluminous and well stored with facts, largely gathered in New England. New educational foundations were soon planned; broader and more comprehensive views were adopted, and Mr. Tanaka was placed in the cabinet as Vice-Minister of Education, with authority to carry out the recommendations suggested in his report. He saw what made New England strong, and he formed the purpose to imitate her example.

Five years under the new system have now passed, and we have, printed by the government, in English, Minister Tanaka's fifth annual report, from which we gather the following interesting information.

The Empire is peopled by 34,245,000 inhabitants, and is divided into seven grand school districts, in which are 25,459 elementary schools, 24,281 of which are public, and 1,178 private, with 2,162,962 scholars, 1,552,410 being males and 543,768 being females. There are also 389 middle schools, public and private, with 20,522 students.

The National University at the capitol — Tokio — has four departments; viz., Literature, Science, Law, and Medicine. It has also a preparatory department in the English language, and a botanical garden under its control. Within the years 1876 and 1877 much progress was made in bringing the University into compact form, in enlarging the course of study in the Japanese literature and law, and in completing a large building for a lecture hall and library.

Of the 34,245,000 inhabitants in the Empire, 5,251,000 were at school in 1877. In one of the seven grand divisions there were 597,505 persons of the age of six years and upwards, 297,866 being males, and 299,639 females, and of these 88 per cent. of the males, and 39 per cent. of the females could write their own names. The interest in education is general and increasing, the people preferring the government schools on the *new* system, to the old arrangement. During the past year the revenue for schools was as follows: —

Balance from preceding year	$1,010,644
Received from school tax	2,688,263
Received for tuition fees	393,363
Government aid	545,504
Interest on school fund	827,173
Miscellaneous sources	500,838
Voluntary cash contributions made by the people	809,745

Also, 1,208 acres of land; 310 buildings; 16,576 sets of school apparatus; also 26,505 sets of books and miscellaneous items valued at $6,075. The four last items came from the abandoned private schools.

Local interest has been so great, that "fortunes have not been spared for the cause of education," and since 1873, the total *voluntary* contributions in money and land have been as follows: —

Cash	$8,504,127
Land	71,000 acres.

The Empress has taken a deep interest in the education of her sex, and besides her influence in behalf of the school system generally, she has, at her own expense, founded an independent school exclusively for girls, of which she takes

personal care, addressing the pupils in person, and expressing sentiments of the most advanced character in favor of female education.

It looks as if Japan may become what Minister Tanaka would make her, the New England of the Orient. Mr. Tanaka concludes his report as follows: "This leads me to the opinion that the time has now arrived for the establishment of a National Educational Convention, and I therefore strongly recommend that such a convention be organized and opened at a convenient place; that its regulations and time of meeting be fixed, and that all persons interested in education be invited to attend its sessions, that discussions may take place, and a general interchange of opinions upon all subjects pertaining to education. In this way the cause of public education cannot fail to be promoted and much benefit derived."

Within a few months a "Code of Education" has been adopted by the government, and promulgated throughout the Empire. It has the true ring, as the following extracts will show: —

"The educational affairs throughout the Empire shall be under the control of the Minister of Education, and consequently all schools, kindergartens, libraries, etc., both of public and private establishments, shall be under his supervision. Every school, either public or private, shall be open to inspection by the officers sent out by the Minister of Education." The code specifies the studies to be pursued in the several grades of schools, including sewing (copied, doubtless, from the Winthrop School in Boston, which Mr. Tanaka and his wife visited), and then says: "It shall be lawful for any person to establish any of the schools above enumerated." The code stipulates that "No corporal punishment, such as whipping or binding with ropes or cords," shall be inflicted upon the pupils in the schools. The code also takes up the question of co-education, and says: "Pupils of both sexes shall not be taught in the same rooms in the schools in general," — but in elementary schools it is permitted.

Japan is thus challenging us in the race of education. It becomes the more important that we should give them the gospel, without which education is shorn of its mightiest force for good.

MOUNT HOLYOKE IN SOUTH AFRICA.

[The following article was written several weeks since by one who has a deep personal interest in the work described, and has special facilities for knowing what has been done by those who have gone from this country, and especially from Central Massachusetts and Mount Holyoke Seminary, to engage in this form of missionary labor. — Ed.]

Seven years ago last fall, Dr. Andrew Murray, of Wellington, South Africa, wrote to the Principal of Mount Holyoke Seminary, asking for a teacher for a girls' school in that place. To-day there are in Cape Colony eight schools under the care of Americans, and twenty-eight earnest Christian teachers from this land. Although not mission schools, they are closely connected with mission work, as they were established not only to give a thorough Christian education, but especially to train teachers and missionaries, who may go out to help evangelize Africa. The pupils are descendants of the French Huguenots, and of Dutch and English settlers.

The work was begun in prayer. When the first two teachers left their homes in September, 1872, they felt that they were sent of God in answer to faithful, believing prayer. The building was prayed for, and quite unexpectedly the best place in Wellingto nfor their purpose was for sale at a reasonable price. When the needed changes had been made and the family of forty came together in January, 1873, there was one more petition sent up to Our Father, and that was that every one of those dear pupils might trust in the Lord Jesus and be consecrated to His service. God set His seal upon the work by answering that prayer!

Would that Christians might see the good, faithful work now being done by some of these scholars in different parts of South Africa. They began while in school. As the teachers were asking what special work there was for these young Christians to do, one of the girls came to them and said, "May I gather in the children that are playing in the streets Sunday afternoon, and have a Sabbath-school for them?" The answer, "Yes," was gladly given, and the bright-eyed, dark-skinned boys and girls in this mission Sabbath-school now number more than a hundred, and whoever enters their room to-day will find a well-organized, orderly school, where the good seed sown is already springing up. Of the evening school, which grew out of this, the work among the navvies, and the cottage meetings held among the colored people, the story cannot now be told.

The first building for the "Huguenot Seminary" was given by the people as a monument to the Huguenots, who fled to South Africa when persecuted in France. At the end of six months there were seventy applicants for whom there was no room. A new building was put up at once, so that during the last year there have been ninety-nine boarders. The standard of education has been raised, and the second class, numbering seven, graduated in December, 1879. One year after the opening of the first school a second was started in Stellenbosch, about thirty miles south of Wellington. This school is very prosperous, and has a large number of day scholars and boarders, varying in age from the little ones of six or seven in the kindergarten to the young ladies in the department corresponding to our high school or seminary. The next year a school was opened at Worcester and one at Graaff Reinet; the latter place is nearly four hundred miles northeast of Cape Town. Since that time the good work has commenced at Swellendam and Willowmore, and a school for boys from twelve to fourteen has been opened at Stellenbosch, and one for young men at Wellington.

The teachers needed for these different schools have been sent for from time to time, about one half of the number being from Mount Holyoke Seminary. The first aim of the teachers is to lead their pupils to Christ, and then to so train them that they may go out with an earnest, consecrated spirit to help others. At the end of the first year a missionary teacher was sent out from the Huguenot Seminary, who has been doing faithful work among the Kaffirs in the Transvaal. Many of the pupils are teaching in mission, farm, or village schools. A year ago two of the first graduates went to Bethlehem, in the Orange River Free State, and have been very successful in their school of thirty-eight boarders. Three young ladies, who have lately graduated from the Seminary at Wellington, have just started for Pretoria, in the Transvaal, to carry on the work that

Miss Clary so soon laid aside, when the Lord called her to enter into his rest.

A regularly organized missionary society was commenced nearly two years ago, and at the close of the first year there were two auxiliary societies and nine mission circles. They were then supporting a little girl in Austria, who was being trained as a teacher, and had sent out one of their own number as a missionary to the Kaffirs, pledging her support and paying the first year's salary in advance. A visitor at Mission Circle No. 9 will see that some missionary work is done among the white people. The teacher, a young lady of nineteen, lives in the only house in the place, all the people living in tents or wagons. What kind of homes do they have? Not very tempting ones certainly. This teacher gathered in the children for a day-school, and soon found that they knew nothing of the Bible, nothing of the Lord Jesus. She said to them, "If you will come on Sunday we will have a Sabbath-school." Soon the mothers and then the fathers came in, so that she has nearly all the community together when she reads and explains the Bible.

Five teachers go out from America in February with one who then returns to the loved work, after a rest in the home land. Shall not our prayers follow them, and shall we not remember all these schools, that in God's hands they may help to bring the day when Africa shall indeed turn to him?

LETTERS FROM THE MISSIONS.

Austrian Mission.

RESTRICTIONS REMOVED.

THE following joyful tidings of the removal of governmental restrictions upon religious liberty have been received from Mr. Clark, of Prague, who wrote February 2: —

"The favorable decision of the Austrian cabinet in answer to Brother Adams' appeal, was received yesterday. The right is *fully conceded* that one may hold in his dwelling religious services with invited guests, excepting children between six and fourteen years of age who belong to one of the state churches, — Roman Catholic, Reformed, or Lutheran. At the same time the government concedes the right to hold public meetings, as was formerly done in the hall, by giving previous announcement to the authorities, with stamp of fifty kreutzers [22 cents], and then paying one florin seventy-five kreutzers [77 cents] for the attendance of a policeman, to see that nothing is said or done contrary to law. In the latter concession, as in the former, it is demanded that school children belonging to the established churches be excluded from the meetings. Our lay preacher, Mr. Novatny, has also received a favorable decision to his appeal; and doubtless our friends in Stupitz will very soon receive a similar document from the government.

"It is a matter for great rejoicing that it now seems to be fully conceded as a matter of law and right that any one may invite friends to his own family religious services. '*Praise God from whom all blessings flow!*' The decisions, though just received, were made in December. Most hearty thanks to the Evangelical Alliance!

"There were some seventy present at our private services of yesterday. You would have been rejoiced, as we were, to have seen the joy which shone through their faces, and exhibited itself in all their actions and words. They feel now that brother Adams, in an especial sense, is

given back to them ; and we, too, rejoice greatly that he can again *freely* minister unto those who look up to him with the utmost confidence and love."

European Turkey Mission.

NATIVE HELPERS.

MR. CLARKE, of Samokov, writes of his being called to Sophia to attend the funeral of a faithful native helper. While at Sophia Mr. Clarke had an interview with the Bulgarian Prince, and he returned to Samokov with an unconditional permit to complete the Theological Seminary building, work upon which will now be pushed rapidly forward. Of the students in this seminary, Mr. Clarke says : —

"The Theological School closed December 30, and on New Years' Day twenty-two of the twenty-eight students had left Samokov to work for their people as colporters, teachers, etc. Most of these seem actuated by Christian principles. They are to labor in places scattered from near the Black Sea to beyond Monastir, and from the Balkans to within a day or two of the Archipelago. Our hearts go with them. They surely will scatter much seed and perhaps gather some precious harvests. At the same time they will be learning how to work more effectively among their own people. Two from Monastir return to that place, both of whom are good workers ; three have gone to Razloge in the vicinity of Bansko ; eight to places about Philippopolis. The remainder are in places nearer to Samokov. I hope to spend a few days in and about Bansko. Mr. House is now full of work on the building, but desires to make a short tour the last of the vacation.

"In October and November we sent two colporters to the south and southwest of Bansko, to the Melneek and Mevrokope districts. Of the latter we have as yet no news. The former one returned after an absence of about two months. He found the country unsafe, robberies and murders frequent, yet sold about eight hundred piasters' worth of books, and reported some items of special interest. In one village, at the same khan, two old men were among his hearers. They had before heard almost nothing of Christ, but wept when he told them of their Saviour. During the night one of them awakened him calling out 'Daskal (teacher), get up and tell us more about Jesus.' Considerable opposition was made to him by Turks, and he was forced to take his books to the Konak, but there he was treated with courtesy, and sold to the officials sixteen copies of the Turkish gospels. I have wished to spend a month or more in these regions during this vacation, but other duties here will not allow of so long an absence. God is blessing his work. I believe the prayers offered by many for this people are being answered."

Western Turkey Mission.

EVANGELICAL NEWSPAPERS.

MR. GREENE, of Constantinople, writes on January 26 : —

"You will be glad to know that with the assistance of my two translators I have been able comfortably to continue the entire editorial care of our three weekly papers, and manage all the business pertaining to them also. Mr. Pettibone has become responsible for the Child's Papers, and is laboring to make them interesting and profitable for *youth*, as well as for small children, and thus hopes to enlarge the circulation.

"The subscribers of our papers, notwithstanding the poverty and woes of the people, and the gross irregularities of the Turkish Post, have not diminished this new year, and in some places there has been quite an increase in the number of subscribers, especially among Armenian Protestants in Persia. The influence of our papers, however, must not be judged by the small number of subscribers, for the copies of the *Avedaper* and *Angliaforos*, in each of the 250 towns and cities to which they go, are the only religious newspapers, and almost the only source of religious and secular news to which our people have access.

"Dr. Byington is very much cheered by the opening of the new year. He is now confident of having a large increase of

subscribers over last year. The Bulgarian students of Robert College have this day brought him 1,200 piasters to pay for one hundred papers (for six months), to be sent to the poor Bulgarian villages of Macedonia.

"While faithfully presenting the truth of the gospel through his paper, Dr. Byington seems thus far to have escaped all religious animosity on the part of the Bulgarians, and his paper is recognized as rendering the Bulgarian people valuable service in civil matters."

A DEFENSE OF ISLAM.

Mr. Herrick, of Marsovan, sends the following account of an interview with a prominent Mohammedan: —

"I have just received a call from the governor and a prominent Turkish gentleman of this city. It is many a day since I heard so enthusiastic a defense of Islam, and yet in admirable Turkish, and with care not to give offense. With the exception of some coarseness and indelicacy, from which no free conversation of Moslems ever wholly escapes, there was little to which it was needful to demur. Indeed I often felt quite inclined to applaud. During a call of an hour and a half this gentleman spoke for at least an hour, and very rapidly. He was really eloquent in matter and manner, — discoursed on the utter helplessness of our human life without God's providential care from before the dawn of our conscious being, argued our responsibility to hold and use all our powers of body and of mind as God's gifts, lent to us but owned by him, and inferred that obedience absolute, particular, and hearty is the rightful demand of God upon us and the sum of our duty and happiness.

"This Turk drew a comparison — not original with him I think — of the life of man in this world with that of silk-worms kept and nourished, and finally the good separated from the bad by their owner, who had his plan about them long before they came into being. Then he recited the origin of Islam, a single monotheistic faith, preached and spreading in idolatrous countries. This *is* a splendid history from their point of view, and we cannot wonder they are fond of it. He spoke of the divine unity. I asked him if he supposed I differed from him in that doctrine. 'You believe in the Trinity?' he said. 'Leave that part of the discussion for the present,' I replied. 'I do hold to the doctrine of the divine unity just as truly and as strongly as you do.' 'Do you hold that God has no fellow and no equal?' he asked. 'Certainly,' I replied. He rose and embraced me in token of our fellowship. I said, 'You have just given an admirable illustration of how very ignorant man is, at best, of God's providence and of all that he does, and have acknowledged that we can attain only an imperfect knowledge of him (notwithstanding it is, as you say, the distinguishing characteristic of *man*, apart from other animals, that he can know God), how, then, can we venture to affirm anything about the mode of the Divine existence, except as he has revealed it?"

MOSLEM PRAYER.

"He explained the meaning of the several attitudes of Moslem prayer, and claimed that the praying of the soul is not enough. The body must pray too. I asked, 'Suppose when a Mussulman prays, that he is thinking of his gains or cherishing some wrong desire, or his eyes look off and lead his mind away, is not his prayer still a prayer?' 'No,' he said; 'that is not acceptable prayer; the *form* is necessary, but if the heart does not really go with it it is nothing.' The governor, who had taken very little part in the conversation, turned to me aside and said, 'And yet our prayers are about all of the sort you mentioned.'

"This Mohammedan is far enough from a desire or even a willingness to be instructed in religion. The mood of talking was upon him, and he would not hear me as patiently as I listened to him. 'God gave Jesus the power to work miracles at will, but it is harder to change the human heart than to work miracles, and this belongs to God alone,' he said. Ah! I thought, would that the power of Jesus might be manifested in opening the eyes of this man and such as he, and changing his heart!"

Eastern Turkey Mission.

CONVENTION OF PASTORS AND HELPERS AT MARDIN.

MR. DEWEY reports an important meeting held at their station in October last: —

"The missionaries at Mardin have long wished to bring together in a general meeting the native helpers from the different parts of their wide field. Various circumstances, however, have hitherto hindered the realization of this desire, but it was finally decided to hold such a convention the present season. About August first the missionaries issued an invitation to pastors and preachers to meet in Mardin on Friday, October 24, accompanying the invitation with a list of topics for consideration by the convention. These topics were chosen with special reference to the needs of the helpers themselves and to the present aspects of the evangelical work in this field, and each topic was assigned to some particular person for the preparation of a paper.

"On the appointed day, all who were expected being on hand and eager to begin, the first half hour was spent in devotional exercises led by Pastor Elyas, of Sert, the oldest pastor in the Mardin field. While the balloting for moderator and scribe is in progress we may look about the room and familiarize ourselves somewhat with the different faces so that we may know them as they come before us in the subsequent proceedings. That elderly man on the front seat with Jewish face and sharply defined features, making one think of *Shylock*, we recognize as Pastor Elyas, of Sert, who led the opening devotions. Though he would, no doubt, be set down as quite "old fogyish" by many of our home churches, he is earnest and true, an excellent pastor, and thoroughly devoted to the Master's service. That portly man with the lordly air on the opposite side, is Pastor Jurjis Khudhershaw, of the Mosul church. He comes up to the convention sounding a Macedonian cry, and predicting the utter ruin of the evangelical work in Mosul and its parts if one of the missionaries does not go to the rescue.

"Here at our left is Pastor Jurjis Hadeiya, of the Mardin church; a quiet (for this country), pleasant-faced man, with bright, sparkling eye, held in high esteem by his people, who are heard during the meetings saying one to another, 'Well, after all, there is no one quite equal to our pastor.' That heavy, grizzly beard, almost covering an Armenian cast of face, belongs to Pastor Khudhershaw, of Dairiki, the youngest church in the field. That very dark-complexioned man with the low, receding forehead, is preacher Hanoosh, of Karabash, where we hope soon to organize a church and ordain him as its pastor. He and the two Jurjises mentioned, were classmates in the Mardin Theological Seminary. The Kutturbul church has been for some years without a pastor, but it has its eye on its present preacher, a native of the village, and a graduate of our last theological class, 'Aboshe, this young man just behind us, with the Frank coat and the finely-cut, intellectual-looking face. He stood first in his class and shows considerable oratorical talent. Near him sits teacher Yusef 'Isay, that young man with the bright, energetic look, dressed in Frank dress throughout, save his fez. He is a graduate of Harpoot Seminary, and is a valuable helper. That pensive-looking, middle-aged man is Jarjis, teacher of the Training School in Midyat. Here is Ishaiah, now teacher in Kulleth, the man through whose assistance a foothold was gained in Midyat, the political, commercial, and religious center of the Jebel-Tour region, where our work has been developing so rapidly."

TOPICS DISCUSSED — INFLUENCE OF THE CONVENTION.

We have not room for the detailed reports of each day's sessions of this interesting assembly. Each service began with a half-hour prayer meeting, and such practical topics as the following were discussed: "The way to keep the Sabbath;" "The best way to conduct a Sabbath-school;" "How to influence the women to receive the truth;" "How to study the Bible;" "The improvement of day-schools;" "Individual responsibility of church members;" "The fellowship of the churches." The discussion on this

latter paper resulted in the adoption of resolutions looking towards the formation of a permanent association, to embrace all the churches in the Mardin field, by which their fellowship and increased efficiency may be secured. Of the results of the convention Mr. Dewey says : —

"The missionaries feel that the convention has been *exceedingly profitable*. Besides the intellectual stimulus, the social refreshing, and the spiritual quickening, it has greatly promoted among the native helpers a feeling of interest in each other and each other's work. The bond of mutual sympathy has been strengthened, and they have been brought to feel as never before the unity of the work. Each one has gone back to his place feeling that he is not occupying an isolated position, responsible only to the missionaries and God; he has a nobler, grander conception of the work set before him; he sees that he stands in vital relations to his brethren, and feels that his success is their success, their failure his failure. The influence outside, also, cannot fail to be good. I suppose it is a rare spectacle, in this part of the Empire, at least, to see such a body of men gathered for such a purpose; to see it moving steadily, quietly along, without quarreling and strife, without the cropping out of a proud and selfish spirit, to a harmonious conclusion. And especially do we believe and hope that the permanent organization, which it is expected will follow, and of which such a convention was the necessary precursor, will prove a mighty instrument for good. If so the holding of this convention will mark an epoch in the progress of the Redeemer's kingdom among these peoples!"

KARABASH — A NEW CHURCH.

Mr. Dewey also reports the organization of a church at Karabash, a village of about one hundred houses, a few miles east of Diarbekir. After due examination, eleven members of the Kutturbul church, living at Karabash, and three others coming on confession of their faith were accepted as members of the new church, and the services connected with its organization were held on Sabbath morning, November 9, half an hour after sunrise. Of the further services of that Sabbath Mr. Dewey writes : —

"After a short intermission, affording time for breakfast, another meeting was held for the examination of Hanoosh, the candidate for the pastorate. He is an earnest worker, and quite a student, as you may judge from the fact that he reads readily in *seven* languages, can preach in four of them, and uses five fluently in conversation. His examination showed a deep Christian experience, a sturdy adherence to sound evangelical doctrines, a good fund of practical common sense, and was unanimously approved. As the church was deemed insufficient to accommodate all who would probably come to the ordination services, it was arranged to hold them in the open air, in the shade of one of the great dove-cotes which stand in the outskirts of the village on every side. Here, after a mere breathing spell, a large company of perhaps three hundred gathered, notwithstanding there were seven marriages with all their noisy concomitants of feasting, dancing, showy processions, drumming, firing guns, etc., taking place in the village that day. Pastor Jurjis, of Mardin, preached the sermon; Mr. Andrus offered the ordaining prayer, three native pastors being present to lay hands, with the two missionaries, upon the candidate's head. Half an hour later another meeting was held in the church for the celebration of the Lord's Supper, the four native pastors dividing the service among themselves.

"It was a most wearisome day, but a day of great rejoicing to the missionaries as well as to the native brethren. This is the sixth church in the Mardin field, all but one of which, Kutturbul, have pastors, and we hope soon to ordain and install a pastor there.

"The ordination services were over, but the missionaries had yet to get home. In America we should have had a good sleep Sunday night, taken the morning train Monday after a late breakfast, and been at home in ample time for dinner! We *did* take a morning train, but it only carried us to Kutturbul, and the rest of that day and all of the next were consumed in getting muleteers and making arrange-

ments for the homeward journey of two more days."

A COLPORTER AT BAGDAD.

In April, 1879, Shemas Suluba, one of the earlier Protestants in the Mardin field, through whose persistent efforts evangelistic work has been carried on in several villages, was fitted out with books and sent to Bagdad. The character of the man and the nature of his work at Bagdad can be learned from a letter he has addressed to the Mardin church: —

"Give my salaams to the church. I beg the prayers of every one of its members for this city. So many people are found in Bagdad, but they are all in darkness. Since I am to remain here the coming winter you must help me with your prayers that my remaining may not be for a testimony against them in the day of judgment, but for the salvation of their souls, that Christ may be glorified thereby. The church in Mardin must remember how it was in the beginning of its existence. The apostle says, 'I robbed other churches, taking wages of them to do you service.' So, many times I asked prayers from Diarbekir, from Aintab, that God would bless Mardin. Now the time has come for me to seek such assistance for Bagdad from the churches to which I have ministered, Bitlis, Sert, Redwan, Mardin, Kutturbul, Karabash. If I do not die, I hope to write to these churches to supplicate for the house of Israel and for the people of Bagdad that God may have mercy upon them. The Papists wish to save *the dead* by their prayers, — a thing of which they have no evidence in the Word of God, while we have in that Word both proof that our prayers prevail and command to pray for each other. I beseech my brethren to help me by their prayers that my labor be not in vain.

"I wish the brethren to know the new names by which the Jews call me. The first is 'Pookar,' *i. e.*, fallen from the grace of God; meaning I was at first a Jew and have now become a Christian. The second is 'Haman,' *i. e.*, enemy of the Jews. The third is 'Amalek' (see Ex. xvii. 8). The fourth is ''Aaralle,' *i. e.*, uncircumcised. The Jews make great exertions to induce me to return to my first religion. [They insist that Shemas is a renegade *Jew*, so mightily does he argue from the O. T. Scriptures that Jesus is the Christ.] I see the people of Bagdad love me more than the people of Mardin, for the latter gave me *one* name only, ''Akr' (a name applied to the deposit that gathers in the stem of a pipe). Praise God! The ''Akr' has become 'Siker' (sugar). He who changed that name is able also to change these.

"I would that you could see my condition. I am rejoicing, though very sad because of the blindness of the hearts of the people. Every day, early in the morning, I go and stand before the door of the synagogue. For nearly a week now one stands up by me and calls me by these names, and even follows me part of the way as I return. He says to the people, 'Do you know this vile fellow ('Akr) says the Restorer has come, — Jesus, whom we crucified. He says that person was the Christ.' I rejoice that he calls out to every one who passes, be he Moslem, Christian, Persian, or Jew, 'See, this *Pookar* says Messiah has come.' I remember the saying of Paul, 'Notwithstanding, every way, whether in pretense or in truth, Christ is preached.' (See Phil. i. 15–18.) Why do we not pray for the salvation of Israel? I see the condition of the Jews, and grieve exceedingly thereat. I beseech you, supplicate from the bottom of your hearts for this people and for me."

Madura Mission.

CONTINUED GROWTH.

THE following letters are specially encouraging from the evidence they bring of the genuineness of the remarkable religious movement in the Madura district in 1878. Mr. Noyes, of Periakulam, writing January 1, says: —

"Notwithstanding the losses we have 451 more than at the close of 1877, and the increase in church members the present year is *thirty-two*. Thirty-nine persons having been received on profession of their faith, of whom fourteen are from the new adherents received in 1878. We have also advanced considerably in the

item of self-support. Two churches which have been accustomed to receive aid from the Native Evangelical Society have this year assumed the full support of their pastors. One of these churches, in doing this, raised the pastor's salary by one third, and besides providing for this and other church expenses, they have at the end of the year a balance in hand of nearly $50. The sum raised for the support of pastors and catechists in this station amounts to $372, or $31 per month, sufficient to pay at least seven good catechists at higher than the average rate of wages. Various expedients have been adopted to train the people in giving. The pastors and catechists themselves set the example by giving a small portion of their monthly wages. Those who possess and cultivate land give a tithe of certain crops. The women lay aside handfuls of rice or other grain from the daily family allowance, and on the first day of the week bring the previous week's savings to the church with them, so that it is not uncommon to see considerable heaps of different kinds of grain in front of the pulpit on Sabbath mornings after the congregation has assembled. The contribution box or collection bag is also passed every Sabbath, when the people very generally contribute, — this being considered a part of the religious service. Still another way of giving is by means of kaleoms, or small earthen vessels, having an aperture large enough to receive their small coin which cannot be taken out without breaking the vessel.

"These are small beginnings, and the amount of money raised, as helpful as it is, we do not by any means consider as important as the moral effect upon the people, and the advance made in establishing the principle of self-support. It is hard work, and we are obliged to press it incessantly, but it is quite as necessary as teaching or preaching."

STEADFASTNESS. NEW ADHERENTS.

Mr. W. S. Howland, of Mandapasalai, writes: —

"The people who joined us in such large numbers last year have held out well. Of those whom we entered on our lists last year, only sixteen have gone back to heathenism. The Roman Catholics have been very industrious this year. During the famine they were sparing of their funds. This year, in the interval between harvests, when prices for a few weeks were at famine rates, and work scarce, they came forward, and by giving a single rupee [50 cents] and a cloth to all who would join them, they gathered in a large number of adherents from the poorest classes of the lowest castes. Some of our adherents of the same caste were drawn away. A few have returned to us, but over forty names are dropped from our lists for this reason, and many of them have been members of our congregations for two or three years. It is noticeable that only two or three communicants have been thus turned aside.

"You may remember my mention of the conversion of two young men from the nayak caste in a village near us. They have stood firm in spite of persecution, and now some of their relatives are joining us. Mrs. Howland was quite interested in helping the wife of one of these converts to learn to read. She gave her, more than a year ago, a Tamil First Book. We discovered a few weeks ago that her brother, in another village, took the book and taught himself how to read, secured a Bible portion, read and studied it, and now has come out as a Christian. Three weeks ago the widowed mother of these persons came also. In the same village, four years ago, while calling at the house of a Christian carpenter, I met a young nayak, and we had a long talk, which resulted in his purchasing a Bible. He came to the catechist some days afterwards, and begged that he would take it back, because his relatives would not allow him to keep it. We took it back, but have kept watch of the man. Whenever I met him I reminded him of that Bible. Now, within a few months, he and his sister have come out openly as Christians, and not only so, but they have given a part of their large house for use as a house of prayer, until a proper house can be built.

"In another village a man who some years ago built a temple, costing $250, has now left the temple, and seems to be a

consistent follower of Jesus. New congregations have been formed this year in four villages before unoccupied by us. Seventy-six persons have been admitted to the church upon profession of faith, the large majority of whom come from those who have been on our lists as Christians for a long time. Aside from births, there are more than 350 new names on our lists. These have joined us during the year."

North China Mission.

PROGRESS IN SHANTUNG.

On his recent return to North China Dr. Porter went at once to the Province of Shantung, where Messrs. Stanley and Smith had been laboring for several weeks. Writing from Pang Chia Chuang, December 6, he says: —

"Our work here has indeed entered upon a new stage of development. I recall with pleasure my first visit here six and a half years ago. Our helper, Hon, had been baptized just a year then. He was the only believer in all the region east of the river. Slowly the work increased. When we came out on tours we could with difficulty get a few together for a Sabbath service. Even two years ago we went home from a long tour hopeless of any immediate result. Then came the famine with its opportunity, and the goodly harvest of last autumn and of the spring, giving us nearly one hundred and fifty additions here. And since mission meeting nearly sixty more have been baptized, and the little Sunday meetings have been established in several places.

"My first Sunday here gave me a full view of the great advance made in a single year. One helper was sent to a village eight miles northeast, to preach to twenty or thirty persons, where a year ago there was not a single member. Another helper went to a second village four miles northeast to find a like audience of Christian men and women. Mr. Stanley rode to Shih Chia Tang, for his morning service. He found thirty gathered for worship. In the afternoon he rode on five miles to a second service, and had the pleasure of baptizing four, and examining a dozen more: I went with Mr. Smith to Chang Kuan Sen, three miles south, for the morning service. A little fire, long smoldering, burst into a flame in the village last autumn. A pleasant Chinese room, with mud floor, and little narrow benches, is our chapel there. Eleven women had been added to the former nucleus of three. Upon a week day since we examined eight persons, four of whom were baptized last week.

"That Sunday afternoon, Mr. Smith and I returned to hold service in Pang Chia Chuang, generally conducted now by Helper Hon.

"We found at least thirty persons here, among them were ten women and five men from Hau village, two miles north, who had come to be examined for membership. It was a marvelous sight to see these men and women, several of them above seventy years of age, gathered to tell the foreign pastors what they knew of Jesus. A young man, Hau, once teacher of the village school in this place, and last winter a student at Tientsin, had brought these, his grandparents, his parents, and relatives, the first fruit of his apparently earnest faith. We questioned them closely, and found, as the helper said, that Mr. Hau's work with them had been 'not a little.' The old grandfather, eighty years old, blind in one eye, and deaf, said he had turned his back for ever on the idols, and hoped now to save his soul. His wife, seventy-two years old, in answer to the question: 'Do you want to enter this Jesus' church?' replied, 'Am I past seventy years old, and do I run back and forth in wind and rain and mud on Sunday unless I believe in Jesus.'"

CHARACTER OF THE CONVERTS.

"We cannot expect any depth of knowledge or experience on the part of these poor ignorant old women. But we do rejoice in believing that they understand a little when they say with great emphasis: 'I trust in Jesus alone.' 'I pray three times a day, that Jesus will save my soul.' 'How many souls do you have, since we hear people talk about three souls and seven ghosts?' 'I have only one.' 'Why do you want to enter the Jesus gate?

(doctrine). 'That my soul may be saved.' On the subject of prayer there is no doubt much confusion. We learn of one woman who says, in the old Buddhistic spirit, 'I have now prayed two thousand sentences.' A few ideas are at least fixed in the minds of these simple ones: 'God, a Father;' 'The world created by him;' 'The only Son Incarnate;' 'The sufferings upon the cross;' 'The future life;' and 'Judgment.' Prayer to this God and this Saviour, and desire of salvation they have learned of. I wonder, as I listen to their answers, if we are in any way conscious of the joy of the angels over these wanderers returning from the dark prison-house of superstition. I suppose it should make us eternally glad that even these few are now seekers after God. Even if all of these do not continue, many will die in a blessed hope of immortality.

"Such a Sunday as that is repeated several times a week, or has been now for several weeks. We have gone through a certain round of villages each week. The plan inaugurated last year will be kept up as long as Mr. Smith stays. Each day of that first week, from Tuesday to Friday, we met the church members, and examined candidates. A week last Sunday Mr. Smith baptized eight whom we had thus examined. They would have been baptized in the summer, but for the necessary return of the missionaries. On Friday last, at the same place, I examined seven more. Their answers were all very clear and earnest, especially so in the case of a blind man, a boy of twelve, a young girl, and an old woman of eighty who came four miles against a storm of wind and dust."

THE RENOVATED TEMPLE OF SHIH CHIA TANG.

"On Wednesday I went for the first time to Shih Chia Tang, and saw its now historic temple. We took a first look at the gulley where at dead of night the gods were hustled in. The summer rains have washed off the upper soil. We could see a bit of a large god, and crumbled off a handful of its moistened clay. 'Divine mud,' as the man said when we threw it down again. 'Dust to dust,' 'mud to mud!' The temple looks very pleasant in its metamorphosis. The large bell in the front court remains, and the smaller one in the second court now calls the people to worship, instead of recalling the god from his feasts or slumbers. In the front temple quaint pictures of flying spirits and genii, painted on the walls, still remain. The larger temple makes a fair sized audience room. It makes a very neat chapel, with its whitened walls and scarlet-painted posts and beams. The wooden incense altar has been cut down into a preaching table, and the benches are made from the platform which supported the larger gods. This building alone is worth a thousand dollars, and all the buildings, with the lands belonging with them, are worth at least $2,500. On the temple front hangs a large tablet with 'Jesus Chapel' in beautiful Chinese characters, replacing the old Taoist sign. What the future may bring we cannot foresee. But this temple stands now a simple and signal witness to the truth that God is a Spirit. The villagers and the wayside travelers comprehend a little of the truth. We hope ere long to see the temple filled Sabbath after Sabbath with faithful worshipers.

"We do not expect, and would not have friends at home expect, any immediate acquisition of followers in large numbers. But we see that our work has a strong foothold. Patience and faith, and steady hard work, will bring about great changes and joyful results. We are coral builders in deep seas, working upwards."

SUPERSTITION. THE ROMANISTS.

"Last Sunday I went across the canal to our old village of Ti-Chi. You remember the three small gods which a man in that village gave me. His case illustrates a thousand superstitions here. Last year in the famine three of his children died. 'Alas!' said he, 'that is because I gave away my three gods, that is my punishment.' He has taken no further interest in the doctrine in consequence.

"The efforts of the Romanists in Chihli to buy up people, by allowing each person who would adhere to them 3,000 cash for each Chinese acre of land, and by promis-

ing to establish a school in each village where it was wanted, have been prodigious. It is estimated that more than half a million taels ($750,000) have been spent in this attempt. They captured village after village. It is idle to ask whence came the money. Some suspect that famine-relief money was reserved for this attempt. A like attempt in Shantung came near paralyzing our work. We have lost a great many who were somewhat interested, and a large number of baptized have deserted. But that tidal wave of opposition has passed. The Bishop of Shantung had not the money to do as his fellow of Chihli did. At Ti-Chi they said the priest visited a neighboring village where we have a few members. One went to see what the priest was like. 'So you have come,' said the priest, 'will you join us?' 'I am already a member of the Jesus Church.' 'But in the Jesus Church you cannot be saved.' 'No,' said the man, 'should I join you now, I should only deny my Lord and crucify him anew.' In another village a priest met a lad and said, 'Well, will you come to the new school and learn to read?' 'No, I read the Bible now.' 'What Bible?' 'The Bible of the Jesus Church.' 'If you stay in the Jesus church you can't be saved.' 'If I believe in Jesus, and trust him, shall I not be saved?'"

A WILLING EAR.

"But our work *is* multiplying itself. Yesterday we went to 'Peach Flower Tavern.' Our host had learned from a friend, once a Taoist priest. In his little study and chapel, hung with some neat scrolls with classic mottoes, we were received. All the paper gods, the mud images, the household tablets, had been burned and destroyed. His son had read the catechism, and repeated the Lord's Prayer for us. For two hours two pastors and a native helper talked in a court-yard crowded with men, women, and children. They heard for the first time of one God, one Saviour, and life eternal. Next time they may get a little glimpse of the truth. By and by we may find a few names worthy to be called servants of Jesus. Do you wonder that it is a pleasure to have reaped so much already, and to be sowing daily seed that shall spring up into everlasting life?"

Japan Mission.

KOBE. — A CHRISTIAN IN PLACE OF A SHINTO SERMON.

MR. ATKINSON, of Kobe, writing on January 19, reports that Mr. Ise, the pastor of the new church at Imabari, is prospering in his labors both in his own and in neighboring towns. At Hojo, Mr. Ise met a congregation of three hundred. Of the work in and about Kobe, Mr. Atkinson says: —

"There are little openings here and there where preachers are asked for, but there is no large movement anywhere. Christian literature has a steady sale among the reading classes. A leading book store that has branches in several large cities in the Empire now advertises the Scriptures as for sale by them. This is certainly a step in advance of anything known heretofore. Other book dealers will very probably follow their example. When our literature can be found in nearly every book stall in the land, the preparation for a grand movement will have been completed. At present Christianity is getting the reputation of being a *good* religion; it is even conceded to be the *best*, but there is no disposition to adopt it by those who praise it. Indifference, not hatred, is the national attitude to Christianity at the present time. By national, I do not mean the governmental. I mean the people who know anything about Christianity.

"My helper at Tamon-dori was out on a tour recently. One day he went to hear a Shinto priest lecture. The time and place of the lecture had been advertised in the usual way; but the hearers expected did not gather. After waiting some time, less than ten, including the lecturer and his aids, were present. The preacher said he would postpone his sermon till to-morrow. Knowing that my helper was a Christian preacher, he turned to him and asked him if he would not give them a talk on Christianity. Of course he talked to them.

Whether the people gathered to hear the Shinto sermon the next day, or not, I do not know."

EARLY FRUIT IN OKAYAMA.

Mr. Pettee writes, under date of January 17: —

"These are seed-sowing days in this city. The large harvest is yet in the future, but even as, in Japanese fields, the winter wheat is gathered almost simultaneously with the planting of the rice, so it is encouraging to see the first few early fruits while the most of our work consists in preparing the soil and dropping the seed. We begin to hear it said of this man and of that, 'Behold, he prayeth.' One man has given up a lucrative but corrupting business, and now, while tending his rice mill by a constant movement of the foot, holds the Bible in his disengaged hands, reading therefrom to his wife who works near by.

"A teacher in the public schools who was educated to be a Buddhist priest, and only three months ago was filling Mr. Kanamori's question box with the knottiest of problems, is now answering those same and other queries from a Christian standpoint, and publicly speaking of his faith in Christ. Several temple and shrine keepers appear to be interested attendants at our meetings. The leading convert here to the faith of the Greek church, is anxious to work in union with us.

"It means something not wholly unpromising that an opposition debating club has been opened in the city, and that the daily paper gives us an occasional fling in the shape of a left-handed compliment. There are here in the city some disappointments and drawbacks. The novelty is wearing off. People are beginning to distinguish between what is foreign and what is Christian. The great majority want only the former. Still in the main the work goes cheerily forward."

THE MEDICAL WORK.

The missionaries at Okayama are receiving repeated and earnest invitations from the people of neighboring towns and cities to visit them. Recently a leading merchant and several physicians of a city thirty miles from Okayama proposed to receive Dr. Berry with a grand public demonstration, but this was declined, and it was arranged that the physicians should bring their patients to meet Dr. B., and that there should be an opportunity for public preaching. Mr. Cary thus describes their reception: —

"When we were within five miles of the city we saw twelve men standing in the road. As we drew near they all made low obeisance. They proved to be the merchant and eleven of the physicians who had invited us, and who now came to bid us welcome and accompany us into the city. Our jinrikisha-men had new life put into them by the company of others, and with merry shouts hastened onward. At last the city, situated in a valley surrounded by high mountains, was reached.

"After supper we went to the preaching service which was held in one of the public school buildings. About three hundred persons were in the room, while many more were standing outside by the open windows. A large part of the audience, however, was made up of children. Like his brother in America, the young boy of Japan makes it a point to attend every free lecture and to sit on the front seat. This last in Japan means sitting on the floor just at the feet of the speaker.

"The next morning I went to the place where the doctors, with their patients, were to meet Dr. Berry. It appeared, indeed, like a modern Bethesda. A number of adjoining rooms were filled with the sick people and their attendants. The blind, the halt, the withered, and even one leper were there. One hundred and thirty patients, many of whom had been suffering for a long time, had gathered in hopes that relief might be afforded them. Many others whose cases were not so weighty had been sent away, because in a day and a half it would be impossible to see more. Going about among the afflicted ones were the merchant and Nakagawa, distributing tracts and telling them of the great Physician. Sad as the scene was, the thought that their afflictions might perhaps in God's mercy be an occasion for bringing them to a knowledge of the truth, cast some light upon it."

THE "MORAL REFORMATION MEETING."

Several public services were held during the stay of the missionary party in the city, and before their departure the following paper was drawn up by the Japanese and received several signatures : —

"It is the happiest thing in the world to walk according to the commandments of the God of the universe and to love one another as he loveth us. Now, therefore, we heartily invite all those who have already tasted, and also those who are going to taste, the blessings flowing from such mutual love and obedience to God to come together about 6 P. M. of the second Wednesday of every month at —— Hotel. After we have gathered together the prime object of the meeting shall be the advancement of the religion of Christ in this city, as well as that of the general welfare of the people of this country. To this meeting we will bring our own newspapers, and also the translations of interesting articles from foreign papers, such as shall be instructive and beneficial to mind and heart. We call this meeting the 'Moral Reformation Meeting,' because of its objects as above stated. Now if there are any who sincerely desire to reform the moral condition of this city and make it a model to other cities of Japan, they may come and take part in this meeting."

Of this paper Mr. Cary says : "Probably very few of the persons who signed their names to the document have much idea as yet of what Christianity really is. Still we trust that the society may be used by God as a means for making his name known among the heathen. The meetings are held at the time of Dr. Berry's monthly visit to the city, and he, together with Nakagawa and Kanamori, who are members of the society, will try to make it a power for good. It is worth something to get the physicians, teachers, and leading merchants united together for the avowed purpose of studying Christianity."

Zulu Mission — Southeastern Africa.

CETYWAYO'S TREATMENT OF CHRISTIAN MISSIONARIES.

MR. TYLER, of Umzunduzi, gives the following account of the deposed Zulu king : —

"It is sad to contemplate the attitude in which the South African chiefs, lately conquered by the British, have stood towards the servants of Christ. 'Deceitful as a Kaffir,' is a proverb, the truth of which was illustrated in the character and conduct of Cetywayo, who seems to have inherited duplicity from his father, Panda. Rev. Aldin Grout, missionary to Zulu land, once asked permission of Panda to preach to his people. His sable majesty replied, 'Yes, of course,' appointing time and place for the service. Yet Mr. Grout's audience consisted merely of a few natives in his own employ, for the Zulus well knew that it would not be safe for them to go to the meeting unless word came from the king to that effect, and he set them an example. So it was during the greater part of Panda's reign. While he pretended to be friendly to the missionaries, he was careful that they should not exert too much influence over his people. He died, as he had lived, a secret, if not open, enemy to Christianity.

"Cetywayo, for some time after his father's death, seemed friendly to the missionaries. He could see nothing in their character and life that was reprehensible. They never meddled with Zulu politics. All their difficulties they referred to him personally for settlement. He knew (or ought to have known) that they were good men, who had left distant and pleasant homes for the sake of improving the minds and hearts of his people. Had he exercised a tithe of that shrewdness which was his characteristic when judging of worldly matters, he would have seen that the influence of Christ's ambassadors was the greatest blessing his country could enjoy. He could not have failed to notice in the repeated visits of Bishop Schreuder, of the Norwegian mission, to the royal kraals, a nobleness of mind and Christian benevolence worthy of imitation. But that duplicity to which I have alluded soon began to show itself in his behavior towards the missionaries, and finally culminated in undisguised hatred. That his mind was set against them by unprincipled white men there is

reason to believe, but Cetywayo had ample opportunity to learn the falsity of any accusations against their character or life. The faithful warnings he received from them at different times he will not easily forget.

"I recall most vividly a visit I paid this proud potentate about nine years ago. A Norwegian missionary who accompanied me, in a serious but affectionate manner, urged him to keep the Lord's day holy, and not allow a heathen dance in his kraal, as he had done the preceding Sabbath. The chief replied with a laugh, 'And why did you not give up your meeting and attend my marriage dance?' When I observed that I was glad to see so many self-denying, faithful missionaries in his country, he retorted with a sneer, 'Yes, there are a great many, truly.' While imprisoned in the Capetown Castle we hope he will reflect on the counsels given him by the despised servants of Christ, and be profited thereby."

GLEANINGS FROM LETTERS.

— One of the difficult points to make in China is a mission in Si-ngan-fu, the capital of Shênsi, the place where the tablet of the Nestorian Mission was found. Yet in regard to the difficulties in reaching Si-ngan-fu, the expense of living and of transporting goods, the climate, the labor of learning the language, etc., it would be an easy thing to carry on mission work there, as compared with carrying on a mission in Central Africa. The books we use in Peking would be used in Si-ngan-fu. Silver could be sent through Chinese banks; letters and packages by Chinese agencies. The climate of all North China is relatively healthful. — *H. Blodgett, D. D., Peking.*

— I have never enjoyed anything more in my life than this medical work. It has brought me nearer to the Chinese than anything ever has before. I can see and feel prejudice and fear give way. Every day I cry out, "Oh! if I only knew enough to do it well." Our long experience with sickness and nursing, and no physician to lean on, has sharpened our wits, and in many cases we are able to effect a cure, by the blessing of God. The poor people cannot understand why, if we cure one, we cannot all, and they come six, eight, ten, and twelve miles, the men with sick children on their backs — the women on their poor little pinched feet. At first many of the women were afraid, and hurried away as soon as treated, but now they often ask when Sunday comes, and they listen well. Sometimes a large company will sit for hours as we tell them of Jesus. — *Mrs. Clara L. Chapin, Tungcho, North China.*

— Our last addition to the school has quite a romance connected with her. A man was owing quite a sum of money to one of the mandarins in Foochow, who, fearing he should never receive any of it, took this little slave girl, Mwi Hwa, allowing $180 for her toward the debt. She is only about ten years old, but a bright little girl, though rather timid. The mandarin, her new owner, requested us to take her into the school and give her a Christian education. Of his own accord he proposed to pay the full price for her board, which we feel is a step in the right direction. His plan is to bring her up as a little wife for his youngest son, whom he has sent to America to be educated. — *Miss Ella J. Newton, Foochow.*

— We came here in the latter part of 1874, and during the five years that have passed have seen growth in every department; and these years entirely cover the period of famine. Our Christian community has grown from one of 582 to one of 947 souls, a gain of sixty-three per cent. Their contributions during these years of want show an increase, but only of twenty per cent.

The church membership has increased from 162 communicants to 314, a gain of ninety-four per cent.; while the number received on profession of their faith from the very beginning, has gone up from 151 to 353, a gain of 134 per cent. In other

words, in five years 202 have united with our churches on profession of their faith. —*John S. Chandler, Battalagundu, Madura Mission.*

— Incidents are of frequent occurrence which show us that our preaching in the villages and by the way-side is not wholly in vain. A few days ago, while some of our helpers were preaching in a village they observed a man listening so earnestly that they asked him whether he had ever heard the gospel before. "Yes," he replied, "I heard it at Patun two years ago." Patun is thirty-six miles from here, and when we were there in camp we preached to large numbers of cartmen from all that region. Some time ago a young Mussulman came to our door to ask for a certain book. While the book was being brought, he expressed a wish to converse on religious subjects. He was from a village seventeen miles away, where we were encamped one year ago. He had been thinking of what he heard at that time, and as he had come to spend a few days at Satara, he wished to learn more of the truth. He came frequently to the bungalow, and when he left bought five or six books to enable him to continue his investigations. —*H. J. Bruce, Satara, Mahratta Mission.*

— There are several persons in the villages where I have schools who seem to be ready for baptism. I am especially interested in a young man and his mother at Wedha. They are not ready to become Christians yet, but they are thoughtful, and the young man has read a good many Christian books. He is from a high caste, and is well educated. He has supported himself lately by teaching a private school; but his scholars will probably leave as soon as he determines to become a Christian. He advises his scholars to buy and read Christian books, and some of them have been doing so. —*L. S. Gates, Sholapur, Mahratta Mission.*

— The distress from the high prices and scarcity of food daily increases. Wheat and flour are *ten times* the usual prices, and can be obtained with difficulty at that. The prospect is *very dark*, indeed. Our helpers have managed to pinch along thus far, but they must have relief in some shape very soon. They have not been able to make provision as usual for the winter, and very soon now they will be in real distress. I am glad to say that most of them seem to show a good spirit in the matter, and a willingness to pinch very close. —*W. C. Dewey, Mardin, Eastern Turkey.*

— New Years day passed yesterday and we received a very large number of calls, about ninety in all. The people are very sympathetic and kind. I enjoyed the calling yesterday up to a certain degree. But hearing so very much Armenian and so very little Turkish, I got quite a number of Armenian phrases running in my head to the disadvantage of the Turkish. — *W. R. Chambers, Erzroom, Eastern Turkey.*

— Several influential Turks have expressed a wish to put their sons in the College, but, at present, they would do so at the risk of great popular odium. To place a Mohammedan child under Christian instruction would, in the opinion of the Harpoot populace, be little better than renouncing the Prophet. Harpoot is not Beirut, nor Constantinople yet, but even here Mohammedan fanaticism is losing its intensity, and, before many years, Turks will patronize the Institution in which their most intelligent and influential men already express such interest. The College is winning favor more and more among the Armenians, and some who, not long since, felt much as the Turks now do, have put their sons under our care, and, ere long, will do the same with their daughters. — *Harpoot News, Eastern Turkey.*

— The church here is observing the week of prayer, holding one meeting about 6 A. M., another for the women in the afternoon, and a general meeting in the evening. On Monday night there were nearly one hundred present, and an excellent spirit pervaded the meeting And the same was true of last evening. At the communion in Talas on Sunday four were admitted to the church. The Bible readers in Cesarea report their work as increasingly interesting: wherever they go the people listen gladly. The field here is all ready for the seed: may we be

wise and faithful in the planting. — *James L. Fowle, Cesarea, Western Turkey.*

— Mustapha, the converted Moslem of whom I spoke in a recent letter, came this week and is a guest at our house. We are left wholly in the dark as to what Marash authorities and Marash mobs will attempt to do. He has had a rough experience in his six years of exile for his Christian faith, but we rejoice in the evidence that his Christian character has survived the test. We have notified the governor of the city, and also the governor general of Aleppo, of his arrival. The city governor replies that he *cannot* protect him and advises us to send him away.

The special danger is that he will be "spirited" away by his enemies and no one know what becomes of him. We regard his case as a very important one, and shall do our utmost to protect him. I shall keep him in my house as long as it seems necessary, and then keep open doors for his retreat in case of disturbance at his home. No Moslem convert has ever yet been allowed to live in Central Turkey. — *Henry Marden, Marash, Central Turkey.*

MISSIONS OF OTHER BOARDS.

CHURCH MISSIONARY SOCIETY.

THE Church Missionary Society has more satisfactory letters from its missionaries on Lake Victoria Nyanza. The *Intelligencer* for February says: —

"The relations of the C. M. S. party with Mtesa seem to have quite recovered their friendly character, and the services at the palace have been resumed. Occasional difficulties arose from the king's nervous jealousy of Egypt; and it is manifest, from incidental expressions in the letters of Mr. Stokes and Mr. Copplestone, that much of the suspicion from which the Mission suffered in March and April was due to the same cause, Mtesa fancying that the Nile party were secret emissaries of the Egyptian Government. The Uganda letters, which are short, are almost wholly occupied with accounts of the open hostility of the Romish mission. Four more of its members arrived in June, bringing to Mtesa 'a present of just such things as his heart desires, guns, rifles, swords, ammunition, military suits, etc.'; and on Sunday, the 29th (if we rightly make out the dates) they openly attacked Mackay's teaching. Coming to his service at the palace, and keeping their seats when all the court knelt, they were asked by Mtesa 'whether they did not worship Jesus Christ;' whereupon, with great vehemence, they repudiated all connection with 'Protestant lies,' and denounced the English missionaries as 'liars.' The unfortunate king and chiefs were sorely perplexed, and Mr. Mackay writes, 'It is with a heavy heart that I think of the trouble now begun.' He did not know, as we do, that sixteen more Romish priests are on the way to Uganda.

"Meanwhile, what course is the C. M. S. Mission to take? Is not the presence in Uganda of such a force of Rome's emissaries a challenge to our purer church to send out at once some of its ablest men to cope with them? We have not sought an occasion of strife. We did not intrude on their ground. With all Africa before them, they have chosen the very spot where our Mission had been established a year and a half; and their wanton aggression must be resisted to the utmost, in the interests of the truth, and in the strength of Him who is the Truth."

The *Intelligencer* also gives an account of a vigorous blow struck at the barbarous custom, heretofore prevalent on the Niger, of killing all twin children. It says: —

"Archdeacon D. C. Crowther writes that he and the mission agents at Onitsha had succeeded, in July last, in saving the lives of twin new-born girls, an unprecedented event in the place, where twin children are invariably put to death. The babes were the children of Christian natives, but the heathen population insisted

on their being killed as usual, and an armed and infuriated mob surrounded the compound. The converts bravely refused compliance, and, while Archdeacon Crowther and others held the crowd at bay, three of the agents managed to escape with the infants on board the steamer 'Wanderer,' which providentially arrived just at the time."

LONDON MISSION AT UJIJI, CENTRAL AFRICA.

MESSRS. GRIFFITH and Southon arrived at Ujiji September 23, after the quickest journey on record, having gone in ninety-three days from the coast to Lake Tanganyika. They find the openings for service so many that the only difficulty is concerning the best assignment of their forces. Mr. Hutley writes to the *Chronicle* of the London Missionary Society: —

"There has been one thing 'which has caused the natives to lose their fear of us, namely, the perfect openness of our house; if ever natives have come to see us they have always been invited near, and we have taken them in and shown them a few things. This has generally delighted them and has formed a marked contrast to the Arabs, who do not allow any but their own people to enter their houses. One day, while Mr. Hore was away on one of his voyages, I was visited by nearly one hundred Wabwari, who had come to Ujiji to sell their ivory and slaves in return for salt and cloth; and hearing of the Wasungu they came up to see us. I went outside to see them when I heard of their coming, but no sooner had I appeared at the door than most of them precipitately fled, leaving but one or two of their number behind. With these I commenced talking as well as I could, and the others viewed at a distance my actions. Finding that I did nothing to drive them farther, some others ventured near, and very shortly I had the verandah full of them. After some more talk I took out a few things for them to look at, and what most astonished them was a looking-glass; some looked at it, and then, on seeing their own reflection, became afraid — of what I did not know; others examined the glass all round to find the man whose face they saw. After an hour or so they left me, but on the following days they often came up wanting me to buy their ivory. I told them that it was not my business to buy ivory, and then explained as well as I could what my business was. I spoke in Kiswahili, which is more or less understood nearly everywhere.'"

Mr. Hore of this mission, after a careful examination, reports that what Stanley calls the Lukuga Inlet is, indeed, an *outlet*, and probably connects Lake Tanganyika with the head waters of the Livingstone River.

MISCELLANY.

THE MEN FOR CENTRAL AFRICA.

DR. E. J. SOUTHON was one of the party which, accompanied by Rev. Dr. Mullens, has been on its way to reënforce the London Mission on Lake Tanganyika. After the death of Dr. Mullens, the party pressed on undauntedly, and, as it seems, most prosperously. We find a letter from Dr. Southon written at Mpwapwa, July 10, in the periodical of the Edinburgh Medical Missionary Society. In it he says: —

"You will, doubtless, ere this, have heard of the sad event which has happened to us, in the death of the Rev. Dr. Mullens. I will not now enter into particulars respecting his illness and death. What I wish to draw your attention to, and the attention of all who may read this letter, is, the urgent necessity of sending more men, especially more medical men, as missionaries to this part of Central Africa.

"When we think of the urgent calls for men which have issued from the press of the various societies engaged in this work; when we think of the millions of benighted inhabitants, who have never yet seen a white man, much less heard of the God of

Peace and Love; and when we contemplate the fact that one of our little band, fifty-nine years of age, who had spent twenty-two years in India, and had seen nearly forty years of active mission service, who was the foreign secretary of a powerful society, and an energetic worker in the cause of Christ, at home; I say, when we realize that such an one sold his house, broke up his home, parted from all his old friends, and left the land of his birth, in order to make up a party and complete a missionary expedition to Ujiji; when we think of him crossing the ocean aad braving the perils of the sea, the heat of the tropical sun by day, and the dank dews of Africa by night; when we think of him struggling through the jungle and high grass in the low marshy plains and reeking valleys, or climbing the rocky hills and mountains of Nagura, or scrambling down gullies and ravines in Usagara, now in sun, now in shade; when we think of all the hardships which he endured, — we are caused to wonder what led *him* to make such sacrifices and to endure such sufferings. Was it not the true spirit of Christ which thus led him on, — made him patient in suffering, and which helped him in all? We are sure of it. But why should he, so old, so useful, and so beloved have to leave his work at home, and friends, to engage in this hazardous enterprise? We grieve to say it was *because no other man would offer to come.* Sad to think, that those who have the time, talent, and physique which would fit them for this work, and who, bearing the name of Christ, ought to be witnesses for him, decl ne to engage in it. *Shame* upon the hundreds of strong Christian young men, who, wasting the grand intellects God has given them, strive for worldly honors, wealth, and ease! *Shame* on able-bodied young men, who, setting 'success in life' before them as the goal, bow down before the shrine of business, and bind their souls to the god of mammon!!

"And SHAME, too, on Christian men and Christian women, who, possessing large stores of wealth or comfortable competencies, give little or nothing to promote the mission cause, — the cause of him 'who though he was rich, yet for our sakes became poor, that we through his poverty might be made rich!' If they could see beautiful valleys and hillsides dotted with great numbers of villages, and crowded with inhabitants, none of whom know of a Saviour of mankind; if they could see the immense savage horde of the Masai, a wandering nomadic people, which infest the plains of Usagara, or the thousands of the Wahumba, Waseguha, Wagaru, and Wasagaru, which, on our journey of only one hundred and ninety-five miles from Saadami to Mpwapwa, are met with; — they would feel as we do, and express themselves in just the same manner.

"What we want, is men of good physique, good sound health, and vigorous constitutions. Men of sound sense, practical in all things, who have a purpose to accomplish, and work to do. If possible, medical men. The man who comes to Central Africa must have a large, warm heart, ready to sympathize, to deny himself, and to make any sacrifice for the good of those around him. Quick tempered or hasty men are no use here; they mar the work and spoil the labor of others. Patience above all things, cheerfulness, and an even temper are essential to success. If a man can 'turn his hand to anything,' so much the better; but if he only has the will to work, and the strength to bear it, he will soon learn what to do and how to do it.

"By this it will be seen that the number of men really fitted for this field of labor is extremely small, but if this appeal reaches any who have the qualifications needed, let them see to it that they are perfectly sure that they are now in their proper sphere, for God will assuredly require of them fully *ten* talents.

"This work is the highest and noblest that God has given to man, and if in it he cal s us to suffer hardship, to endure pain and suffering, or even demands our lives, how honored are we who are thus permitted to follow in the steps of our Divine Master, and suffering as he suffered; surely, surely we shall share his glory."

Are there not those in America who will heed this call coming from one who is now in the heart of Africa? The qual-

ifications necessary are indeed high, and the work involves danger, but all the more honorable is the service ; and One higher than man calls to this undertaking.

MISSION COLLEGES.

EDUCATION, even if not an evangelistic agency, — which we do not hold, — is yet, as all must admit, a most indispensable means for maintaining our ground where we have secured a footing. This is so manifest that it hardly needs comment or illustration.

Now, what we wish to press is this, — that this educational work, on which so much of the future interests of our church depends, ought not to be left either to the chance private enterprize to which some of these colleges owe their existence, — as that at Constantinople, for example, — or to the efforts of missionary societies, burdened as these already are with their own proper work. In some instances, these societies are able to establish schools and colleges ; in others, where institutions of the kind are fully as much, if not more, required, neither the men nor the requisite funds are forthcoming.

Again, there are certain mission-fields occupied by churches which could not begin to make an outlay on education ; their strength is more than spent in maintaining their missionaries.

In reference to the character of missionary colleges, we would say that, while they are missionary in their design, and their professors should always be men who have a missionary spirit, yet it should always be borne in mind, that the only successful basis on which they can be maintained, just as all colleges, is that of a liberal endowment. Professors should not be expected to do their work on pay that would not tempt teachers of the same professional abilities and attainments at home. A liberal salary, and this alone, will secure the talent which is necessary. Teachers may be selected from every source, America, Britain, the Continent. Could not many worthy Christian men, eminently qualified to teach, be thus utilized in a sphere where their talents could be employed to the very best advantage for the church ? — *The Catholic Presbyterian.*

BIBLIOGRAPHICAL.

The Great African Island. Chapters on MADAGASCAR. *A popular account of recent Researches in the Physical Geography, Geology, and Explorations of the Country, and its Natural History and Botany ; and in the Origin and Divisions, Customs and Language, Superstitions, Folk-lore and Religious Beliefs and Practices of the different tribes. Together with Illustrations of Scripture and Early Church History from Native Statists and Missionary Experience.* By the Rev. JAMES SIBREE, JR., F. R. G. S., of the London Missionary Society, author of *Madagascar and its People, etc.* With Physical and Ethnographical Sketch Maps and four Illustrations. pp. 372. London. Trübner & Co. 1880.

The title page here given leaves little to be said further of the contents of the volume. It is a resumé of facts in the lines indicated, and will help any one to a very just conception of this island, now of so much interest to the Christian world. The chapter on the illustrations of Scripture from missionary experience is of less value, because adding little to what may be witnessed in any Oriental country. The last chapter, on "The Madagascar of to-day: its progress and present position socially and religiously," is of special interest to the friends of missions, and gives a clear and well-considered view of the work accomplished, its peculiar difficulties, and its remarkable results.

History of the Rise of the Huguenots of France. By HENRY M. BAIRD, Professor in the University of New York. 2 vols. 8vo. pp. 577, 681. New York. Charles Scribner & Sons. 1879.

These volumes are the result of careful and thorough investigation into original sources of information, while making wise use of the labors of others in the same field. It is no easy task to arrive at the truth amid such a mass of conflicting testimony from the most varied quarters — colored by partisan prejudice and the hatreds engendered by civil wars, or purposely distorted with intent to deceive and to cover up wickedness whose very atrocity shocked the sentiment of the Christian world. No one can read these papers without admiration of the manifest candor and impartiality of the writer, and the conviction of the correctness of his conclusions.

The historical characters that move before us are sharply criticised, whether Huguenot or Roman Catholic, and the

real motives that influenced them are clearly portrayed. We could ask no better illustrations of the genius of Protestantism or of Romanism than are furnished here, in the moral and spiritual results on the character of individuals and of whole communities. It were enough to mention Gaspard de Coligny and Jeanne d'Albret on the one side, and the Guises and Catherine de Medici on the other.

Cardinal Newman, in his recent address at Birmingham, would have us ascribe the treachery, the duplicity, and the horrible atrocities perpetrated in the name of his church to the weakness of human nature, and not make them too prominent in our judgment of the real character of Romanism. But there was human nature in the Huguenot as well as in the Romanist.

Professor Baird has shown that mixed motives entered largely into the massacre of St. Bartholomew, and that it was not planned, as many have supposed, in the councils of the Vatican, but was the sudden device of an unscrupulous woman and her no less unscrupulous son, for political ends; but the author makes it clear that the device itself and its execution were only possible by those whose moral nature had been perverted by the teachings of Rome, while the rejoicings over it and public sanction by the Papal authorities, never yet revoked, make the Papal church forever responsible for the darkest page in the annals of Christendom.

Notes of the Month.

Special Topics for Thanksgiving and Prayer.

Thanksgiving for the recent removal of restrictions upon religious liberty in Austria (pages 122 and 131).

Prayer for the opening work at Bagdad and vicinity (page 136).

For the sufferers by famine in Turkey and Persia (pages 121 and 144).

Arrival.

January 14, Mr. George W. Leitch, and Misses Mary and Margaret Leitch, at Jaffna, Ceylon.

Death.

February 8. In Armada, Mich., Rev. Adin H. Fletcher, from 1846 to 1851 a missionary of the American Board in Ceylon.

February 22. In Albany, N. Y., Rev. Charles P. Bush, D. D., District Secretary of the American Board.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

Previously acknowledged, see March "Herald"	1,449 16
Dalton, N. H., Mrs. N. K. Stone	5 00
Wilton, Conn., Rev. S. J. M. Merwin	100 00
Goshen, N. Y., F. W.	5 00
	$1,559 16

DONATIONS RECEIVED IN FEBRUARY.

MAINE.

Cumberland county.
Cumberland Center, Cong. ch. and so. 15 50
Deering, Cong. ch. and so. 7 10
Oak Hill, Cong. ch. and so. 9 50
Portland, Bethel ch. 100 00 — 132 10

Kennebec county.
Augusta, Joel Spalding, 5 00
Gardiner, Cong. ch. and so. 32 60
Waterville, Cong. ch. and so. 23 00
Winslow, Cong. ch. and so. 10 00——70 60
Lincoln and Sagadahoc counties.
Bath, Winter St. ch. and so. (of which 81.10 m. c. and 100 from Thomas Harward to const. DAVID T. PERCY, H. M. 514 11
Union, Cong. ch. and so. 10 00——524 11
Piscataquis county.
Monson, Rev. R. W. Emerson 20 00
Somerset county.
Skowhegan T. R. Buck, 80
Washington county.
Cherryfield, John W. Coffin, 25 00
Dennysville, Cong. ch. and so. 35 00
East Machias, Cong. ch. and so. 9 00——69 00
York county.
North Newfield, Miss S. Marston, 5 00
South Berwick, Cong. ch. and so. 100 00——105 00
921 61
Legacies.—Washington, Calvin Starrett, add'l, by Rev. F. V. Norcross, Ex'r, 370 00
1,291 61

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Alstead, 1st Cong. ch. and so. 8.20; 3d Cong. ch. and so. 18; 26 20
Swanzey, Cong. ch. and so. 8 80——35 00
Coos county.
Whitefield, Mrs. E. F. Hazen, 5 00
Grafton county.
Great Falls, 1st Cong. ch. and so. 37 47
Lebanon, 1st Cong. ch. and so. 80 00
Plymouth, Cong. ch. and so. 32 93——150 40
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so. 30 71
Francestown, Joseph Kingsbury, 25 00
Goffstown, Cong. ch. and so. 42 61
Mont Vernon, Cong. ch. and so. 4 50
Pelham, Mrs. E. W. Tyler, with other dona. to const. MRS. MARY GRIFFIN, H. M. 10 00——112 82
Merrimac county Aux. Society.
Concord, 1st Cong. ch. and so. to const. SAMUEL S. KIMBALL, H. M. 134 00
New London, S. Littlefield, 13 50——147 50
Rockingham county.
Exeter, 2d Cong. ch. and so. 200 00
New Market, T. H. Wiswall, 1 00——201 00
Strafford county.
Gilmanton Iron Works, Cent Society, 7 30
Rochester, Cong. ch. and so. 50 00——57 30
Sullivan county Aux. Soc. N. W. Goddard, Tr.
Grantham, Susan S. Hemphill, 10 00
719 02

VERMONT.

Bennington county.
East Dorset, Cong. ch. and so. 20 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
East Hardwick, Cong. ch. and so. 13 31
Lower Waterford, A friend of missions, 50 00——63 31
Essex county.
Granby, Charles Duren, 75
Franklin co. Aux. Soc. C. B. Swift, Tr.
Enosburgh, Cong. ch. and so. in part, 23 00
Swanton, Hervey Stone, 4 00——27 00
Orleans county.
Coventry, M. C. Pearson, 5 00
No. Craftsbury, G. G. Williams, 2 00——7 00
Rutland county.
Brandon, Cong. ch. and so. 35 60
Fair Haven, Cong. ch. and so. 27 00
Wallingford, Cong. ch. and so. 37 80——100 40
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro, H. 3 00
Windsor county.
Norwich, Cong. ch. and so. 10 90
232 36
Legacies.—Craftsbury, Rev. J. N. Loomis, bal. by H. S. Tolman, Ex'r, 183 49
Essex, N. Lathrop, by S. G. Butler, Ex'r, 20 00——203 49
435 85

MASSACHUSETTS.

Barnstable county.
Falmouth, 1st Cong. ch. and so. m. c. 14 25
Berkshire county.
Clayton, Jarvis N. Collar, 10 00
Sheffield, Cong. ch. and so. 4 75
Williamstown, 1st Cong. ch. and so. 35 00——49 75
Bristol county.
Fall River, 3d Cong. ch. and so. bal. 14 50
Dukes and Nantucket counties.
Vineyard Haven, A friend, 10 00
Essex county.
Andover, Free ch. and so. with other dona. to const. GEORGE FOSTER, JAMES MCREA, and ROBERT WHITE, H. M. 143.76; West ch. and so. 50: A friend, 10; 203 76
Essex county, North.
Amesbury Mills, Cong. ch. and so. 12 00
Bradford, N. Hatch, 1 00
Ipswich, 1st Cong. ch. and so. 20 00
Newbury, Old Town, Mrs. M. A. H. Proctor, 2 00——35 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Israel Foster, 5 00
Lynn, 1st Cong. ch. and so. 30 50
Middleton. Cong. ch. and. so. 15 00
Wenham, Cong. ch. and so. add'l, 1 00——51 50
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Bernardstown, S. B. Hoyt, 10 00
No. Orange, Cong. ch. and so. 4 50——14 50
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, Andrew White, 8 00
Longmeadow, Cong. ch. and so. m. c. 18 71
Springfield, 1st Cong. ch. and so. 59.41; A friend, 520; Ira Merrill, 5; 584 41——611 12
Hampshire county Aux. Society.
Amherst, S. C. C. S. 10 00
Hadley, 1st Cong. ch. and so. 19.30; Russell, ch. and so. 31.48; 50 78
Northampton, Edwards ch. and so. 61 23
North Hadley, Cong. ch. and so. 10 02
South Amherst, Cong. ch. and so. 5 00
South Hadley, William H. Gaylord 10 00——147 03
Middlesex county.
Burlington, Cong. ch. and so. 13 12
Linden, Cong. ch. and so. 22 00
Maplewood, 1st Cong. ch. and so. 11 80
Somerville, Franklin St. ch. m. c. 9 14
Winchester, Cong. ch. and so. 226 62——282 68
Middlesex Union.
Lancaster, Edward Phelps, 50 00
No. Leominster, Cong. ch. and so. 9 51
Townsend, Cong. ch. and so. 15 00
Tyngsboro, Cong. ch. and so. 4 80——79 31
Norfolk county.
Beechwoods, Cong. Society, 52
Dedham, 1st Cong. ch. and so. 233 76
East Weymouth, Cong. ch. and so. 23 15
Grantville, Cong. ch. and so. 14 88
Norfolk, Cong. ch. and so. 5 20
So. Weymouth, Union ch. and so. 32; 2d ch., a friend, 2; 34 00——311 51
Plymouth county.
Abington, 1st Cong. ch. and so. 12 81
Hanover, 2d Cong. ch. and so. 8 20
Marshfield, 1st Cong. ch. and so. 66 09
No. Middleboro, A friend, 20 00——107 10
Suffolk county.
Boston, Shawmut ch. 2,200; Old South ch. 1,950; Central ch. (Jam. Plain), 1,082.74; Park St. ch. 1,034.93; Central ch. 592.78; Immanuel ch. 100; Mt. Vernon ch. 40; Village ch. (Dorchester), 26.37;

Trinity ch. (Neponset), 70; Eliot ch. 5.27; Union m. c. 4.14; Holland ch. 4.02; S. D. Smith, 125; A friend, 30; Mrs. B. Perkins, 18; K. T. 2; S. H. H. 1; Sidewalk contribution, 13c. 7,236 38
Chelsea, 1st Cong. ch. and so. 31.13; Central Cong. ch. and so. 12 03; 43 16—7,279 54
Worcester county, North.
Gardner, Amasa Bancroft, 10 00
Hubbardston, Cong. ch. and so. 51 00—61 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Worcester, Old South ch. Dea. Swan Knowlton, 5; A friend, 1; 6 00
Worcester co. South Conf. of Ch's, William R. Hill, Tr.
Uxbridge, Ev. Cong. ch. and so. 66 00

9,344 55

RHODE ISLAND.

Coventry, Mrs. Oren Spencer, 5 00
East Providence, Cong. ch. and so. 20 00
Newport, A friend, 1 00
Providence, "Young Christian," 5 00
Slatersville, Cong. ch. and so. to const. GEORGE E. TABOR, H. M. 122 00
Tiverton, Cong. ch. and so. 3 00
Woonsocket, Globe Cong. ch. 8 37—164 37

CONNECTICUT.

Fairfield county.
Bridgeport, Park St. ch. and so. 30 00
Fairfield, M. G. Betts, 5 00
Trumbull, A friend, 1 00—36 00
Hartford county. E. W. Parsons, Tr.
Collinsville, Cong. ch. and so. 26.20; Milo Chidsey, 4; 30 20
Hartford, South Cong. ch. and so. 200.00; Center ch. m. c. 10 50; A friend, 20; 230 50
So. Glastenbury, Cong. ch. and so. 2 53
So. Windsor, Cong. ch. and so. 29 00
Unionville, Cong. ch. and so. 55 50—347 73
Litchfield co. G. C. Woodruff, Tr.
Hotchkissville, Mrs. R. P. Judson, 5 00
Woodbury, C. W. Kirtland, 10 00—15 00
Middlesex co. E. C. Hungerford, Tr.
Hadlyme, Cong. ch. and so. 20 00
Middle Haddam, 2d ch. Widow's Thank offering to the faithful God," 10 00
Millington, Cong. ch. and so. 7 20
Old Saybrook, Cong. ch. and so. 7 88—45 08
New Haven co. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. m. c. 33 25
Guilford, 1st Cong. ch. and so. 25 00
New Haven. 1st ch. m. c. 5 40; 3d ch. 24.11; North ch. m. c. 2.20; 31 71
No. Branford, E. Kimberly, 2 00
Southbury, Hermon Perry, 5 00
Waterbury, 1st Cong. ch. and soc. 175 00—271 96
New London co., L. A. Hyde and L. C. Learned, Tr's.
Colchester, 1st Cong. ch. and so. 7 00
Lebanon, Goshen Society, to const. B. F. RANDALL, H. M. 104 93
New London, 1st ch. m. c. 41.71; 2d ch. m. c. 5.60; 47 31
Norwich, Park Cong. ch. and so. 146.45; 1st Cong. ch. and so 20; 166 45
Salem, Cong. ch. and so. 12 00— 337 69
Tolland county, E. C. Chapman, Tr.
North Coventry, Cong. ch. and so. with other dona. to const. Mrs. D. C. FRENCH, H. M. 88 30
South Coventry, Cong. ch. and so. 50 00—138 30
Windham county.
Chaplin, Cong. ch. and so. to const. MORRIS CHURCH, H. M. 150 80
Westford, S. S. Stowell, 6 00
Woodstock, 1st Cong. ch. and so. 11 74—168 54

1,360 30

Legacies. — Monroe, Mrs. Betsey Smith, by Albert Wheeler, 100 00
Woodbury, Fanny Minor, by C. J. Minor and S. A. Whittlesey, Ex'rs, 125 00—225 00

1,585 30

NEW YORK.

Barryville, Cong. ch. and so. 3 44
Berkshire, M. W. Brown, F. O. Brown, and T. H. Brown, 30 00
Bethel, Cong. ch. and so., 9.86; W. R. Thomas, 10; Hugh Roberts, 5; 24 86
Brasher Falls, C. T. Hulburd, 5 00
Bridgewater, 1st Cong. ch. and so. 7 00
Bristol, A friend, 3 00
Brooklyn, South Cong. ch. (of which 100 from C. H. Parsons to const. N. P. SMITH, H. M.), 300; Plymouth ch. a friend, 15; 1st Presb. ch. a friend, 12.50; 327 50
Canandaigua, 1st Cong. ch. and so. 100 00
Durham, W. Crawford, 4 00
East Otto, Cong. ch. and so. 3 50
Elmira, Mrs. L. M. West, 5 00
Hamilton, Cong. ch. and so. 20 00
Jamestown, E. Barnes, 4 90
Kiantone, Cong. ch. and so. 15 35
Lockport, 1st Cong. ch. and so. sch. to const. W. W. TREVOR, H. M. 114 82
Lumberland, Cong. ch. and so. 3 21
Malone, H. S. House, 10 00
Miller's Place, Cong. ch. and so. 19 03
New York, Broadway Tab. ch., E. Starr, 200; do. C. N. Bliss, 200; A friend, 5; 405 00
North Evans, Mrs. J. M. Claghorn, 1 00
North Pitcher, Cong. ch. and so. 4 00
Oriskany, Rev. S. F. Porter, 3 90
Oswego, H. L. Hart, 10 00
Pitcher, Cong. ch. and so. 26 00
Prattsburgh, Charles Waldo, 6 70
Remsen, Cong. ch. and so. 11.14; Miss J. Williams, 10; 21 14
Sayville, Cong. ch. and so. 14 23
Success, Cong. ch. and so. 35 60
Troy, "Widow's mite." 1 10
Union Falls, Francis E. Duncan, 15 00
Warsaw, Cong. ch. and so. 19 41
West Point, Rev. John Forsyth, 25 00
Yonkers, 1st Presb. ch. 50 00—1,338 69

NEW JERSEY.

Jersey City, 1st Cong. ch. and so. 61 90
Montrose, Mrs. J. Van Vechten, 5 00
Orange, One of the missionary children, 25 00
Orange Valley, Cong. ch. and so. 362 13—454 03

PENNSYLVANIA.

Minersville, T. T. Davis, 10 00
Philadelphia, Cent. Cong. ch. m. c. 6 50
Scranton, W. R. Storrs, 30 00
Troy, Rev. G. P. Sewall, 10 00—56 50

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. 230; do. Rev. Dr. Patton, 50; 280 00

TENNESSEE.

Nashville, Cong. ch. at Fisk University, 10 00

TEXAS.

San Antonio, S. M. N. 50

KENTUCKY

Dayton, Two boys, 50

OHIO.

Brighton, Cong. ch. and so. 4 00
Charlestown, Cong. ch. and so. 14 75
Cleveland, L. A. B. 25; C. B. and Mrs. C. W. Ruggles, and Mrs. C. Ruggles, 8.90; 33 90
Collamer, Union ch. and so. 12 00
Geneva, A friend, 5 00
Marietta, 1st Cong. ch. and so. 68 00
Oberlin, 2d Cong. ch. and so. 21.32; J. B. Clarke, 5; 26 32
Paddy's Run, Cong. ch. and so. 26.30; Mrs. K. Bevan, 50c. 26 80
Pittsfield, Cong. ch. and so. 17 00
Seville, Cong. ch. and so. 10; L. W. Strong, 3.90; 13 90—221 67

INDIANA.

Terre Haute, S. H. Potter, 25 00

ILLINOIS.

Albany, ——, 5 00
Aurora, Rev. E. Ebbs and family, 10 00
Cambridge, Cong. ch. and so. 8 00
Chicago, Union Park ch. m. c. 9 39
Danville, Mrs. Anna M. Swan, 6 90
Elgin, Cong. ch. and so. 76 43
Farmington, Cong. ch. and so. 46 53
Grand Detour, F. and M Hemenway, 10 00
Hillsboro, Rev. W. H. Smith, 10 00
Oak Park, Cong. ch. and so. 44 75
Oconee, Mr. and Mrs. M. S. Kimball, 10 00
Olney, Cong. ch. and so. 25 10
Park Ridge, Rev. L. P. Sabin, 3 90
Payson, Cong. ch. and so. 10 00
Rockford, 1st Cong. ch. and so. 29 00
Rosemond, Cong. ch. and so. 11 80
Tolono, Mrs. L. Haskell, 8 00——324 80

MICHIGAN.

Allegan, 1st Cong. ch. and so. 16 93
Alpena, 1st Cong. ch. and so. 61 61
Ann Arbor, "Aliquis," 4 00
Armada, 1st Cong. ch. and so. 13 28
Gaylord, Cong. ch. and so. 2 00
Litchfield, 1st Cong. ch. and so. 19 35
Northport, 1st Cong. ch. and so. 16 43
Olivet, WILLIAM J. HICKOK with other dona. to const. himself H. M. 75 00
Owosso, Cong. ch. and so. 42 00
Richland, 1st. Presb. ch. m. c. 1 00
Robinson, Rev. C. Finster, 2 00
Webster, Cong. ch. and so. 10 36
Whitehall, Cong. ch. and so. 7 00——270 96

MINNESOTA.

Adrian, A friend, 30
Lake City, 1st Cong. ch. and so. 4 00
Minneapolis, Plymouth ch. 19 48
Rushford, Cong. ch. and so. 3 00
Waseca, C. and K. 8; Friend, 4; 12 00——38 78

IOWA.

Central City, Cong. ch. and so. 33 00
Chester, Cong. ch. and so. with other dona. to const. Mrs. B. F. STOCKWELL, H. M. 29 00
Cherokee, 1st Cong. ch. and so. 8 05
Fairfax, Cong. ch. and so. 18 20
Green Mountain, 1st Cong. ch. and so. 54 20
Grinnell, Cong. ch. and so. 54 50
Lewis, Cong. ch. and so. 18 36
Toledo, 1st Cong. ch. and so. 4 70——220 01

Legacies. — Anamosa, Rev. S. A. Benton, by Mrs. Miranda Benton, 575, less exp's, 132, 443 00

663 01

WISCONSIN.

Appleton, J. Lamphear, 10 00
Evansville, Cong. ch. and so. 27 53
Glasgow, Mrs. S. H. Trowbridge, 10 00
Green Bay, 1st Presb. ch. 36 06
Madison, 1st Cong. ch. and so. 50 00
Milwaukee, Plymouth ch. and so. 64 34
New Richmond, Cong. ch. and so. 17.07; La Centen. Sew. Circle, 5; Addison Moffat, 4; 26 07
Raymond, Cong. ch. and so. 1 00
Watertown, Cong. ch. and so. 20 00——245 00

KANSAS.

Pawnee Rock, Rev. John Vetter, 4 00

NEBRASKA.

Nebraska City, A friend, 10 00
Sarpy Center, Cong. ch. and so. 4 00
Steele City, Cong. ch. and so. m. c. 5 00
York, Cong. ch. and so. 30 00——49 00

CALIFORNIA.

Oakland, S. Richards, 200; D. C. Taylor, 5; 205 00

CANADA.

Province of Quebec.
Montreal, James Court, 25 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Foochow, Rev. S. F. Woodin, 25.80; × 9.38; 35 18
Hawaiian Islands, A friend, 1,000 00
Turkey, Harpoot, Rev. H. N. Barnum and wife, 25; Monastir, Rev. E. W. Jenney and wife, 88; 113 00—1,148 18

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions in part, 6,320 00

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 1,562 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Cunberland Center, Cong. s. s. add'l, for school at Vilpatti, 28.50; Ellsworth, Miss L. L. Phelps, 10; Portland, State St. s. s. 30; 68 50
NEW HAMPSHIRE. — Concord, 1st Cong. ch. and so. 10 00
VERMONT. — Bennington, Green Box Bank Co. of 2d Cong. ch. 51.50; Enosburgh, four classes in s. s. 7; Granby, Cong. s. s. 6 25; Windsor, Cong. s. s. for school at Arabkir, 22.57; 87 32
MASSACHUSETTS. — Andover, Juv. mis. soc. of West ch. for educa. of Marion May Snow, 15; Athol, Cong. s. s. for Manisa, 15; Belchertown, Cong. s. s. 10; Boston, Central s. s. (Jam. Plain) for pupil in Rev. D. Z. Sheffield's school, No. China, 40; Falmouth, 1st Cong. s. s. 10; Groton, Cong. s. s. 12.60; Lee, Cong. s. s. 10; Maynard, s. s. class No. 12, 8; Reading, Bethesda s. s. 25; Sharon, Cong. s. s. 10; West Newton, Red Bank Company, 47.78; Worcester, Salem St. s. s. for school at Cesarea, 25; 228 38
RHODE ISLAND. — Providence, Union Cong. s. s. 15 00
CONNECTICUT. — Mt. Carmel, Cong. s. s. 10; North Haven, 1st Cong. s. s. for church building at Philippopolis, 20; Norwalk, 1st Cong. s. s. 10; So. Killingly, Cong. s. s. 10; Stratford, Cong. s. s. 10; 60 00
NEW YORK. — Rodman, Cong. s. s. 35.50; Warsaw, Cong. s. s. 60.35; 95 85
PENNSYLVANIA. — Philadelphia, F. P. Shumway, 10; Scranton, Miss S. Loring for Library at Marash, 1; 11 00
ALABAMA. — Talladega, 1st Cong. ch. m. c 10 00
OHIO. — Alliance, Welsh Cong. s. s. 3; Cincinnati, Seventh St. s. s. 15; Cleveland, Mission Band, 5; 23 00
ILLINOIS. — Chicago, N. E. Cong. s s. for pupil at Harpoot, 46.87; Payson, Cong. s. s. for Madura, 25; Waverly, Cong. s. s. 31; 102 87
IOWA. — Durant, Cong. s. s. 8.50; Mitchelville, Highland s. s. 4.24; 12 74
MINNESOTA. — St. Cloud, Cong. s. s. for Africa, 11 40
WISCONSIN. — Brandon, Cong ch. and s. s. 10.42; Emerald Grove, Mrs. O. F. Curtis, 5.20; Racine, Mrs. H. G. Durand, 10; 25 62
KANSAS. — Manhattan, Cong. s. s. 10 00
DAKOTA TERRITORY. — Cong. s. s. 13 00

784 68

Donations received in February, 26,326 51
Legacies " " " 1,241 49

$27,568 00

Total from September 1st, 1879, to February 28th, 1880, Donations, $157,895.77; Legacies, $37,102.36 = $194,998.13.

FOR YOUNG PEOPLE.

THE INDIANS OF NORTH AMERICA.

THERE are in the United States about two hundred and fifty thousand Indians, not including an unknown, but probably not very large, number in Alaska. More than half of these Indians dress as white people do, and are in some good degree civilized. The other half are dressed in a motley way, in skins of animals or blankets, they paint and wear feathers and long hair, and are called "wild" Indians. It used to be thought that when this country was discovered there were millions of red men upon the continent, but it is now believed that there were not many more then than there are to day. But little by little they have been driven back from the seaboard, towards the interior, and there are now comparatively few tribes on this side of the Mississippi River. That the Indians have suffered great wrongs at the hands of white men all admit. Territories have been given them to live in, and no sooner were they established in their homes than their fine lands were coveted by those who lived near them, and they have been removed against their will to some other less desirable location. Pushed back into the wilderness they have been allowed to stay only till the explorer and emigrant caught up with them, and then, either by threats or the bayonet, they have been obliged to move on. The story of the broken promises made to the Indians is a very sad one. We must allow that if as a race they are skilled in treachery, they have had a good school in which to learn the art.

AN INDIAN GIRL.

But while the Indians have greatly suffered at the hands of white men, they

have not resisted the efforts of good people to civilize and Christianize them. There are now over 350 schools established among them, and more than forty thousand of them have learned to read. Various societies have begun missions among them, and some of the tribes are so far advanced that they maintain schools and churches with but little help from others. The Cherokees and Choctaws, now occupying the territory west of Arkansas, once lived in Georgia

A VILLAGE OF THE WILD INDIANS.

[For the use of this and several other cuts in this number, acknowledgments are due to the courtesy of the Bureau of Ethnology of the Smithsonian Institution, Washington, D. C.]

and Mississippi, and the American Board had missions among them as long ago as 1816. They were driven from their homes by fraud and force in 1838, and though a quarter part of them died on the way to their new territory, they have since prospered and have become so far Christian tribes that the Board has ceased its work among them.

THE WILD INDIANS.

The picture above gives a fair representation of the way in which many

Indian tribes live. It is a hard life. Of course they are exposed to all kinds of peril from storm and cold, and as they cultivate very little land, and depend chiefly for food upon hunting and fishing, they often suffer greatly from hunger. When game is plentiful they feast like gluttons; at other times they almost starve. And yet it requires a long course of training to induce them to give up this wild form of life and settle down in permanent homes. They prefer to roam.

The Indians are not without a religion of their own, though each tribe has its peculiar traditions. They are full of superstitions, and yet believe in one Great Spirit. One tribe, the Shastikas, have the legend concerning the creation that the creator was an Old Mole, who heaved the world into existence by burrowing underneath somewhere. They also believe that the sun and moon had each at first nine brothers. The sun's brothers were hot like himself, but the moon's were freezing cold. Then the prairie wolf slew them all, and so men were saved from being burned up by the suns, and from being frozen by the moons. They think that when it rains some sick Indian in heaven is weeping, and that the flood was caused by the tears of angels weeping over the death of a good Indian.

THE MEDICINE MAN.

The traditions that prevail among the tribes differ greatly, but all the wild Indians seem to have great faith in their "medicine men." These doctors profess to cure by magic arts, and though they often administer roots and herbs to their patients their chief reliance is upon their "charms." When they come to a sick man they are usually dressed in a fantastic way, sometimes in the skin of a bear, with a mask, having about their necks strings upon which are hung the skins of bats and snakes, the horns and hoofs and tails of all sorts of animals. Then they dance around their patient, rattling their charms, jumping and growling like bears. They think in this way to drive off the evil spirit.

THE DAKOTAS.

It has often been doubted whether such wild people as we have described, with such strange and degraded superstitions, could ever be tamed and Christianized. But no one can doubt on this point who will take a little pains to learn what has already been done. Missions have had as great success among

Indians as among any class of pagans, and had it not been for the bad faith with which the tribes have been treated by white men they might perhaps have all been civilized by this time. The American Board has now a mission among the Dakota, or Sioux Indians, who live in Dakota Territory, west of Minnesota. They have four stations and nine out-stations, most of them on the line of the Upper Missouri River. Fort Berthold, the most distant post, is about 450 miles

PIERRE'S LODGE, FORT BERTHOLD.

northwest from the city of St. Paul, and the missionary of that place, Rev. Charles L. Hall, has sent us a letter and some pictures illustrating the condition, past and present, of the Indians at that station. Here is Mr. Hall's letter : —

" Such houses as the one above, mixed in with others more after the fashion of frontier men's log-houses, make up the Indian village at Fort Berthold, Dakota Territory, 47½° N., on the Missouri River. Here three tribes have lived together amicably for fifteen years, two of them for forty years. They are the remants of three, perhaps four, large tribes that have lived here ever since Lewis and Clarke explored the Upper Missouri in the beginning of the century. Before the American Board began work here, three years ago, this country was supposed to be in the Great American Desert. Instead of that we find ourselves in the midst of the great wheat-producing northwest ; or rather north-*interior* ; for we are just in the center of North America. The wheat fields approach us continually from the East, while fresh buffalo-steaks yet come to our table from the West. Corn, potatoes, roots, tomatoes, and vegetables come from the garden beside us, and haunches of venison from all around : while buffalo, and otter, and bear, and lynx, and mountain sheep skins, and furs, furnish mats for the feet, and spreads for the bed in the cold winter gales.

" But the Northern Pacific Railroad, just south of us, is running through to the Yellow-Stone, and settlers are coming thick and fast, and the game will soon be gone. The Berthold Indians are finding themselves face to face with white people, and their old ways of living are becoming impossible. Will they bear

up before the coming crowd, and mingle with it, or will they be pushed back to die off in the narrowing wilderness? This is the problem we are here to solve. It is being solved for many of the Dakota, or Sioux, living east of us. They are taking up government land as white settlers do, and mingling with Americans, and learning their language. The gospel has done this there and it will do it here.

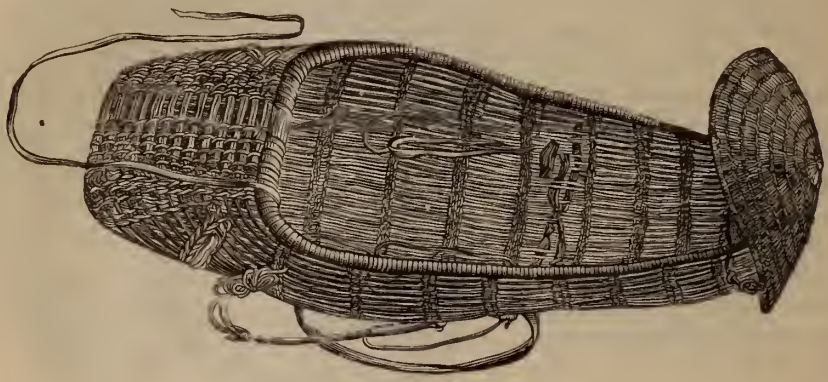
"The people here are '*very religious.*' The old man whose picture is given below is the sacred-man of the Mandans. I became acquainted with him, as he was sitting nearly naked one summer Sunday outside of a lodge, when we came into the Indian village to hold a meeting. The Gros Ventres chief, a big fat man, said: 'It's very hot. You sacred-men, among you all, ought to make it rain, and cool us off.' The old sacred-man, Black Tongue, took hold of his shell ear-rings and said: 'It will rain when I shake these.' He is a conservative old man, who clings to the old customs, and costumes. He laments that not one of the young men will learn the sacred traditions and become a 'sacred-man' in his place. The only one who could do so easily has had enough Christian education to keep him from going in the old paths; he believes the Bible. Still, the old man comes often to listen to the gospel, and insists that it is just like his Mandan stories about the flood, and about the Saviour, the '*Life-giver,*' who went away and said he would come back again, and then they would be well off, and rejoice. We say: 'Amen;' 'whom you ignorantly worship, him declare we unto you.'"

BLACK TONGUE. THE SACRED-MAN.

THE REE INDIANS.

Mr. Hall writes also of the Rees, in whom he is much interested: "They are the largest tribe here. In the Indian sign language, in use by the different tribes of the West when they wish to communicate with each other, the Rees are signified by the same motions with the thumbs and forefingers that are made in shelling corn. They are the corn-shellers. The dwarf Ree corn is their peculiar possession, which their tradition says was given to them by God, who led them to the Missouri River, and instructed them how to plant it. The Rees, according to their own account, do not cut and gash themselves, or go about wailing when a friend dies, as the Gros Ventres do, but go and listen to the sacred-man who preaches to them about heaven, and so they are comforted.

"Our great hope is in the youth and children. Many of the young men want to become white men. One went so far last fall as to come to me with the request, 'Father, they say you are skillful, they told me to come to you. The agent has given me a pair of shoes; but they have *no squeak* in them, as white peoples' shoes have; perhaps you put a squeak in them?' The boys and girls are like all others in the world, except that they have not been tamed so much as white children. Their parents let them run wild, and they are superstitious about, and fearful of, the school-house and the sacred-writing people, and we have to watch for our game. They like to write on their slates for a while, and then they are off shooting arrows; spinning whip-tops made of ash or elm boughs; sliding down hill on barrel staves; or playing marbles; or making mud images of buffalo, or deer, or mountain sheep, or ponies, at which some are quite



INDIAN BABY BASKET.

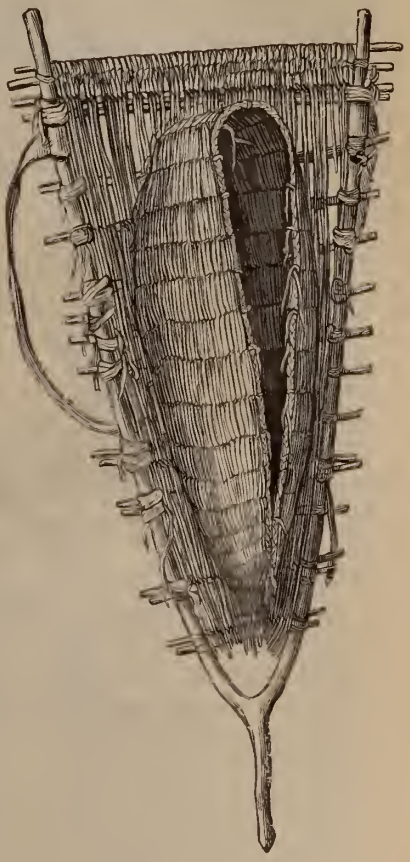
skillful. The old women confine their art to the useful, and continue to make their old-fashioned pottery, roughly molded by hand, and baked first on one side and then on the other by turning before the open wood fire in the pit in the center of the lodge. Another useful art in which the old women are skillful is that of boat-building. A buffalo or a bull's hide is stretched on a frame made of willow sticks, and makes a round tub-like boat, one of which may be seen represented in the picture of Pierre's Lodge. The Indians are skillful to make these boats go with one paddle where they wish; but a white man might do about as well in a wash-tub.

"We have only one little mission house. We have for the present a room for our school in the government school-house, but we must build a school-house, and have two lady teachers for it soon, to teach cooking and sewing and house-cleaning, and all household arts, as well as reading and writing and arithmetic on week-days; and on Sundays and at all times to tell the gospel truths that are the first needs of this people. *Help us.*"

INDIAN SCHOOLS.

In these Christian settlements, such as the one Mr. Hall describes, the Indians have begun to take each his allotment of land, and to cultivate it as thrifty farmers do. Instead of depending upon the chase, they now use the plow and hoe, and the women no longer are slaves cutting the fire-wood and

doing all the hard work. The young men and women are attending school, and many of them are bright scholars. Some young men are in the Institution at Hampton, Virginia, and still more are in other institutions located among the tribes. Our Dakota missionaries are greatly interested in the Normal Training School, at Santee Agency, Nebraska. Only ten years ago was the first framed school building erected. Eight years ago the "Dakota Home" was built as a girls' school, and three years ago a "Young Men's Hall" was added. These buildings cost about $12,000, and they are occupied by about one hundred pupils, with their six teachers. The catalogue of the schools gives both the English and Indian names of the scholars, with the meaning of the Indian names. Among them we find these: Wicanhpitowin, Blue Star; Mazanasnasnawin, Jingling foot bells; Sabekewadhe, Blackens the ground with the slain. The last, especially, seems a sad name for a girl, but it shows the warlike nature of her parents. Here are some of the names of the young men; Wakanhdikokipapi, Fearful thunder; Nasu, Brains; Asaeyapi, Sent with a shout; Koyakedan, Little clothes. These scholars have come from five different tribes and are to be the teachers and the preachers to the Indians in the future. Rev. Alfred L. Riggs, who is at the head of the schools, says that the pupils form an encouraging class to work for. He tells about one boy, Hugh, who caught three hundred muskrats, and so bought his school clothes, another boy walking one hundred and thirty miles to reach Santee Agency, so eager was he to learn.



INDIAN BABY CARRIAGE.

GIVE THE INDIANS THE GOSPEL.

What has been accomplished among the Dakotas has cost long and faithful labor. The two brothers Pond, and Drs. Williamson and Riggs, with their children and other successors, have toiled often amid great discouragements. But they have translated the Bible into the language of the Dakotas, and those who live see, instead of painted savages clad in blankets, quiet and orderly citizens and hundreds of devoted church members. Aside from other helps to a civilized and Christian life, the Dakotas have a newspaper, the *Iapi Oaye*, or *The Word Carrier*, six pages of which are printed in their native language, and two in English. The last number tells of a little Cherokee girl who came to live with a Christian lady. When the Indian girl was sick and near to death, she said to her mistress: "How long have you known these things, that

Jesus loves us, and that he died for us?" Her mistress answered "Oh, a great many years — always." The child turned to her with tears, and said reproachfully, "And you never told us! My mother and my grandmother died without knowing Jesus. Why did you not come *before* and tell this great thing to us, so that they too could have known the way of life?" Can any of us give a good

AN INDIAN WARRIOR AND HIS BRIDE.

reason why we have not done more to tell the heathen of Him who alone can save them? It will not be of much use for the people of America to think of how they have neglected and abused the Indians, unless, in sorrow for the past, they now give themselves to efforts to aid them. There are thousands of red men who are still pagans, and the least we can do for them is to send them the Christian teacher and preacher. So let us heed the last words of Mr. Hall's letter from Fort Berthold. "HELP US."

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